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## Religious Communications.

To the Editor of the Christian Observer.

### THE PHILOSOPHY OF THE ROMAN CATHOLIC RELIGION.

#### No. II.

THE first application of the hypothesis, generally developed in my former paper, shall be directed to an elucidation of the origin of that system of ecclesiastical authority which has long borne the comprehensive appellation of INFALLIBILITY.

It is utterly immaterial to my argument, to ascertain whether this attribute—whatever be its meaning—be vested, exclusively, in the sovereign pontiff, or in general councils, or in the concurrence of both of these portions of the papal legislature. It is sufficient that the thing is inherent in that metaphysical entity which, under the name of *the church*, has hitherto eluded the grasp of definition. The power in question resembles an unwritten law, delivered from human lips, like the responses of an oracle, with an air of mysterious and irresponsible authority, incapable of being privately examined, but possessing far more than the force of a statute, actually recorded, and open to public inspection. Or, it is analogous to a corporation composed of innumerable and separated individuals; all of them asserting the supremacy of the general body, but no one able to define in what or in whom the power resides, or whence such power is derived. Neither does any individual, though forming a part of the aggregate, hold himself to be answerable for what has been done, or will be done by—he cannot

CHRIST. OBSERV. No. 284.

tell whom or what, except that it is *the church*. In an age less enlightened than our own, Lord Coke said, that “corporations have no souls.” Whether he meant, that the proceedings of these bodies subject none of their members to individual responsibility, or, that they frequently act, in their collective capacity, as though they feared no reckoning in a future state, may be known to the jurists. In either case, the ecclesiastics of Rome might perhaps be aware of parallelisms in their own practice.

As to this infallibility itself, few mysteries are, in my opinion, more palpably open to the penetration of sound philosophy than this secret of the papal cabinet. It evidently originated in the necessity felt by its hierarchy, of establishing a high, commanding, absolute authority, forbidding all scrutiny, and essential as the grand moving power of its whole machinery. To effect this, it sagaciously calculated upon the incredible credulity of mankind, and the disposition of common minds to be mystified, and silenced, by a look and tone of decision. It knew well, that, with few exceptions—too few to spoil its projects—men are passive machines, obeying an exterior impulse; like the pistons and wheels of a steam-engine on the application of fire. The only caution necessary to be observed in working human mechanism is, that you must beware, in the operation, of obstructing the immediate gratification of men's passions; or, if this must be done to a certain degree, you must allow them afterwards some compensatory indulgence, such as may not disturb your present process. In the mean time, let not the en-

gineer overload the safety-valve. The doctrine of ecclesiastical compensations shall be illustrated in its proper place. Let it now be observed, that the court of Rome has always uttered its decrees with the tact of a dictator, completely satisfied with his own decisions; and with a manner triumphantly anticipating submission. It does not offer a doctrine referable, for proof, to a higher criterion; but to be received implicitly, instantaneously, finally. All this, in its exterior, is magnificent: but, in essence, it is nothing but the vulgarity of what the world calls *quackery*, invested with the pretensions and splendour of the Vatican, as a coward might wear the costume and brandish the sabre of a hero.

Infallibility, or an assumption of power bordering upon such a name, is quite necessary to the existence of the entire system. It is the main-spring of a despotism affecting to derive its sovereignty from Heaven. In this instance, as in all others of papal usurpation, it is perfectly needless to consult the chronological tables of Christendom, in order to discover whether the occupier of St. Peter's chair reached his extravagance of power under the pontificate of an Innocent or a Boniface! Whoever, whatever, first scaled this summit, the enterprize and success gained a natural and necessary point in the progress of spiritual tyranny; advancing with the lapse of time in regular progression, and attaining its present eminence. Whoever has seen, in St. Peter's itself, at Rome, or even in the magic illusions of a diorama, the inscription circling round the lower part of the dome of the Basilica, TU ES PETRUS, ET SUPRA HAC PETRA ÆDIFICABO ECCLESIAM MEAM, ETC., ETC., in its splendid and gigantic proportions, may have felt how irresistible such a motto, so appropriated, and so *interpreted* by the surrounding majesty of the edifice, must be to those whose faith, so it is called, is derived to them and strengthened

by the external sense, and with whom the gorgeous vision has more than the force of argumentation.

But the authority of the triple crown cannot be sustained, even among its most abject devotees, without the perpetual motion of the under works of the system. We must therefore pass onward to the consideration of the SACRIFICE OF THE MASS, TRANSUBSTANTIATION, AND PURGATORY.

No human scheme of religion has ever been constructed without a recognition of the universal fact, that mankind, in whatever degree, are conscious of guilt; that they are obscurely aware of there being *something against them*, an accusing spirit being lodged in every bosom; and that they are consequently fearful, lest, in an after-state of existence, they should be obnoxious to punishment. The religion of all nations is *expiatory*! The splendid polytheism of Greece and Rome, in various measures of obscurity, adverted to this fact. The comparatively civilized millions of Hindostan connect it with their redundant superstitions; and savages, abject as the Esquimaux, exhibit some traces of it in the penury of *their* systems. Papal sagacity, on this occasion also, discovered the policy of meeting the world's prevalent suspicion of its own pravity. It acknowledged the justice of the suspicion; and availed itself of the circumstance, in providing a ceremonial, by which the sin-struck conscience might be soothed, and its alarms silenced and tranquillized. But the experiment was critical. Men, if they knew any thing whatever of Christianity, were aware of that leading fact in its history, that Jesus Christ died; and their notion, however confused, was a certain conviction that his death was a sacrifice for mankind. The least ignorant knew, farther, that it partook of the nature of an atonement for human transgression. At this point the commander of the papal legions took up one of his all but impregnable positions. As the sacrifice of the New Testament was

made only once, it was found necessary to invent a perpetual repetition of this one great oblation, in order to divert men from the Cross to the crucifix; from the blood-shedding on Mount Calvary, to the altar within the rails of a Roman Catholic chancel.

—Hic illius arma,  
Hic currus fuit—

A visible sacrifice, it was foreseen, would act as a continual appeal to the senses. Then came the wafer, the chalice, the representatory, the thurible—prostration, genuflexion, elevation—whispers, intonations, and all the visible, audible, tangible signs, meant to persuade the devotee of the efficacy of this grand process. A vast collateral advantage also was here derived to the church in the increase of influence thus obtained by the priesthood. *They* alone could transmute the sacramental symbol into an atonement. Hence the unknown value of *transubstantiation*. It was an exclusive and permanent patent: to counterfeit it was, so to speak, parricide, treason, or deicide. It perpetually strengthened, in the popular mind, the conviction of the immeasurable power of spiritual superiors.

But who discovered the name and pretension of the Mass? Many a theological book-worm could muster a numerous host of authorities in reply to this inquiry; and I may have often read myself the tale in a variety of ecclesiastical annals sleeping at present on the shelves now opposite my writing-desk. But, in connexion with the leading hypothesis of this paper, the investigation becomes useless and insipid. May we not be satisfied with a recurrence to the philosophy, which, grounded upon the Scripture, and thought out on the acknowledged principles of the human mind, informs us with so much clearness, that the service of the Mass is only a necessary link in the fetters, forged by antichrist, to retain its victims in bondage? By whom, and at what period, this specious delusion was imposed upon

human credulity, may be left to the compilers of ecclesiastical history. As to the ceremony itself, it is long, elaborate, diversified, and splendid. Yes! It is a veil hung over the true mystery of the Cross. It is made of costly materials, and of a texture impenetrable by the vulgar eye. It is ample in its drapery and folds; richly embroidered with representations of the crucifixion; cyphered and inscribed with the titles and attributes of The Crucified; exhibited in the solemn gloom of temples, echoing, at the time, music such as might seem to emulate the strains of the cherubim; displayed and explained by attendants, in vestments and attitudes correspondent to its magnificence;—and the success of the illusion is triumphant! It is this veil which hides the Gospel from a miserable world,—from the miserable millions, before whom Jesus Christ is thus literally, but oh how unscriptionally! set forth crucified among them. The actors in this scene never directly inform the spectator, that all true penitents have *boldness to enter into the holiest by the blood of Jesus!* Alas! the veil is suspended before the holy of holies, and conceals the blessing within. Yet such is the exquisite artifice employed in this mysterious ceremonial, that the whole exhibition appears, all the while, to honour the very Saviour whom it degrades, and would force from his throne. The Missal is not deficient in the language of penitence; and in ascriptions of glory to the *Agnus Dei, qui tollit peccata mundi*. In many places it rests the hope of man's salvation on his death and sacrifice. It recognises his godhead, his love, his grace, his truth: and this, in terms sometimes of exalted devotion, and then in language approaching to fondness and impassioned affection. But all is neutralized by something which throughout contradicts the first principles of redemption by Jesus Christ. Its practical effect tends therefore to persuade men that they are saved, not by the one oblation once offered,



but by the succession of sacrifices repeated daily within the consecrated enclosure of a Catholic altar.

*Purgatory*\* is a continuation of the self-same system. It defrauds the Son of God of the sufficiency of his atonement, attributing a share of every individual's salvation to a process distinct from the death of Christ. It divides the glory of the event between a punishment borne for man by a Redeemer, and a punishment inflicted upon man; as though the last were necessary to fill up the deficiencies of an infinite merit. The *origin* of purgatory is readily detected—apart from the self-righteousness connected with the process—in the vast superaddition it confers upon the sacerdotal prerogative. Did the doctrine imply, that the dead could release themselves from posthumous penalties; or, that the purificative fires raged for a season, and then spontaneously subsided, it would have been without any assignable value. It never would have caught the attention of a hierarchy which monopolizes all spiritualities capable of imparting influence, and of exuding silver and gold. In the natural course, therefore, of the policy pursued by the papal cabinet, the invention of masses for the dead lengthened out the chain of masses for the living; and, after this fashion, bound together the lucrative concerns of time and eternity. It is thus that the ministrations of the Church

of Rome descend as it were, into *hades*; professing to loose the spirits in prison, not from any anxiety to diminish their sufferings, farther than may consist with an augmentation of the power and affluence of the church.

I would remark, by the way, that the doctrine of purgatory is extremely inconsistent with the idea of a happy death; for who can expire in peace with the assurance, that he directly passes into a region of penal fire? Yet I have read of devout Papists—for such there are—who have approached the confines of the unseen world, not only with tranquillity, but with confidence. Had they forgotten the terrors of the middle state? or, in the midst of many speculative notions, had they *practically* looked to the sacrifice of Christ, and to this alone, for salvation? Most serious Christians will answer both questions, I believe, in the affirmative; and will exult in the conviction, gathered from an unexpected source, that the Gospel is the power of God unto salvation to every one that truly believeth; notwithstanding he may have been surrounded, all his days, by the most impure corruptions of Christianity. From such circumstances the religion of Jesus Christ seems to derive another collateral evidence of its vitality and identical nature.

I have frequently observed, in the course of my own ministry, the natural appetite of the human mind for a something which, in an after-state, is to purify such persons as are, to vulgar apprehension, too wicked to be directly saved, and too good to be eternally lost. Such a sentiment seems to have floated even in the lofty imagination of Lord Byron; and its philosophy is justly considered by a correspondence in your journal (for April 1825, p. 220.) Similar expressions of fear manifest themselves, in more humble guise, at the death-beds of our village poor. On such occasions men, if they say any thing, speak out their meaning; and certainly,

\* There is a purgatory in the theology of the Esquimaux. "The first three stages," in the progress of departed souls, "are bad uncomfortable places; and the good soul, in passing through them, sees multitudes of the dead, who having lost their way, or who, not being entitled to the 'good land' are always wandering about." (Capt. Lyon's Private Journal, pp. 373, 374.) Whether by this state is meant a place of temporary or permanent punishment does not appear. But it will be observed, that the innocent souls *pass through it*. How forcibly does this article in the polar confession, held most probably as pertinaciously as the kindred dogma in the Tridentine creed, remind one of some expressions in the sixth *Æneid*!



it is an affecting consideration to observe the ignorance, even in theory, of our population, concerning the nature of the Gospel, as a remedy all-sufficient for the spiritual distempers of mankind. They seem, as by a depraved kind of instinct, to reject the notion of a freely offered, complete, and unbought salvation; and would seem solicitous, either to plead their innocence of any indictable, offence, or, if sin must be confessed, to seek for its pardon between the cross of Christ and some degree of merit furnished by themselves. The wisdom of the papal world is fully aware of this confusion of mind, as it universally exists among the children of Adam; and the doctrine of purgatory was easily invented, in aid of our self-righteousness, and of our antinomianism,—the two pillars on which we all naturally support ourselves, in prospect of the hour of death, and of the day of judgment. Our self-righteousness is our protection against the charge of demerit; and our antinomianism relieves the conscience from the obligations of practical religion, and therefore hides the terrors of a future day of reckoning. But as apprehensions may yet linger in the mind, as to our final safety, notwithstanding *we have done no harm*, and are also deficient in active virtue, the fires of purgatory—and oh how awful is the responsibility of those who uphold *such* a supplemental salvation!—are ready to burn up the remaining dross; and, in the end, **THESE** are to concur in presenting us faultless before the presence of God with exceeding joy!

(To be continued.)

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CHRYSOSTOM'S HOMILIES.—NO. I. DE STATUIS.

(Concluded from p. 415.)

1. (namely, of the eight reasons.) Now that afflictions are allotted to the righteous, and that God has permitted them to happen *for this*

*purpose*, to preserve moderation and humility, and to prevent their being puffed up by their miracles and good works, let us hear (proved) from the Prophet David and from Paul, who both speak to this effect. The former says, (Psalm cxix. 71,) "It is good for me, Lord, that thou hast humbled me—[in our translation, that I have been afflicted]—that I might learn thy statutes;" the other, after having said, I was caught up to the third heavens, and translated to paradise, proceeds thus, (2 Cor. xii. 7,) "And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." What can be more clear than this? That I might not be exalted; for *this* reason, says he, God permitted the messengers of Satan to buffet me. By messengers of Satan, he does not mean evil *spirits*, but *men* who were subservient to the devil,—unbelievers, rulers, Greeks, who continually troubled him, and continually harassed him. What he is here saying is this: God could have hindered these persecutions and successive afflictions; but since I had been caught up into the third heavens, and taken into paradise, in order to prevent my being elated by these abundant revelations, and becoming high-minded, he permitted these persecutions, and let loose those messengers of Satan to buffet me by persecutions and afflictions, that I might not be exalted. For since these holy and admirable men, Paul and Peter, and all such persons, in whatever state they be, are still men, and need to be strongly guarded against presumption and spiritual pride; so none (need to be so fortified) more than persons of great sanctity; for nothing is so apt to intoxicate the mind, and breed a vain confidence, as a consciousness of many virtues and good works, and an energetic and lively spirit of devotion. Wherefore, to obviate such

ill consequences, God has permitted those temptations and afflictions which may operate as a restraint upon them, and produce moderation in all things.

2. That this same (dispensation) does also much contribute to make manifest the power of God, hear (the proof) from the same Apostle, who maintained the former position. That you may not say, as the unbelievers do, that the God who permits these things is defective in power; and that, because he is not able to rescue his friends from dangers, therefore he allows them to be continually ill-treated; consider well how Paul has cleared up this point, and shewn that these events, so far from disparaging the power of God, do more effectually make it manifest to all men; for, after saying "There was given me a thorn in the flesh, a messenger of Satan to buffet me"—meaning thereby a succession of temptations—he added, "For this thing I besought the Lord thrice, that it might depart from me; and he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness." He means to say, My strength is then made manifest when you are in weakness; when by instruments such as you, manifestly destitute of power, the word preached increases in efficacy, and is every where disseminated. When therefore, after receiving many wounds, he was confined in gaol, he (himself) bound the gaoler. His feet were in the stocks, his hands in chains; yet the prison was shaken at midnight, whilst they were singing hymns. Do you see how the power of God was made perfect in weakness? If Paul had been set at liberty, and had shaken that dwelling-house, the event would not have been so wonderful: therefore he said, Continue in bonds, and let the walls be shaken on every side, and let the prisoners be loosed, that my power may thus the more clearly appear by their being all released by you their fellow-prisoner, you that are confined and fettered

like themselves. This it was that so deeply impressed the jailor; that one under such close confinement should be able by prayer alone to shake the foundations, throw open the prison doors, and unbind all the prisoners. And not in this instance only, but in the case of Peter and Paul and the other Apostles, we may see the same thing happening continually; God's grace ever flourishing in persecutions, becoming conspicuous in afflictions, and so making his power more publicly known: therefore he said, "My grace is sufficient for thee, for *my* power is made perfect in weakness."

3. If men had not seen the Apostles suffering these great afflictions, they would have often suspected that they were more than mortal. Observe how Paul expresses his fears on this subject, 2 Cor. xii. 6; "For though I would desire to glory, I shall not be a fool.....but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me." What is this that he says? "I might have spoken of much greater miracles, but I do not choose to do so, lest the greatness of those miracles should give men too high an opinion of me." For this reason, Peter and his companion (John,) when they had cured the lame man, and all the bystanders were looking at them intently, checked (their eagerness,) and assured them it was no power of their own that they had displayed: "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" And again, at Lystra, the people were not only struck with astonishment, but brought victims crowned with garlands, and attempted to offer sacrifice to Paul and Barnabas. Observe the craftiness of the devil; by those very men by whom God was endeavouring to purge the world of impiety, by them the devil endeavoured to introduce it; which he also did in former times, persuading (the people) to take men for gods: and it is this

chiefly which became the origin and root of idolatry; for many who had successfully carried on war, and erected trophies, and built cities, and had been benefactors in other respects to their contemporaries, were accounted gods by the multitude, and were honoured with temples and altars: and the whole catalogue of the gods of the Greeks is composed of such men. Wherefore, that this might not be the case with the saints, he permitted them to be continually assaulted, to be scourged, to be encompassed with infirmities: in order that extreme bodily weakness, and a multitude of temptations, might convince the beholders that the workers of these great miracles were (really) men, and did nothing of themselves, but grace alone wrought the whole by them: for if they reckoned *those* as gods who had performed but small and trivial services, much more would they have imagined these (to be gods) who had done such things as no one ever saw or heard of, if they had been exempted from the sufferings to which human nature is liable. If even now that (on the contrary) they have been scourged, thrown down precipices, cast into prisons, harassed, and every day exposed to danger, some have notwithstanding fallen into this impious error, what (idolatrous) imaginations would they not then have formed respecting them, had they been free from calamities? This then is the third\* reason for the afflictions (of the righteous.)

4. The fourth is, that the saints may not be thought to serve God from the hope of temporal prosperity. For many men of licentious lives, when they meet with much reprehension and frequent exhortations to virtue and self-denial, and hear the encomiums bestowed upon the saints for their fortitude in affliction, endeavour to cast some reflections upon them drawn from

this source. And not only have *men* (adopted this method of recrimination,) the *devil* himself hath conceived the same suspicion; for whereas Job was possessed of great riches, and enjoyed much prosperity, this evil spirit, having been reprehended by God, in a way of reference (or contrast, to that patriarch,) and having nothing to say in his own defence, or against the integrity of that just man, immediately resorts to this apology, saying, "Doth Job fear God for nought? Hast thou not made a hedge about him—on every side?" This man, says he, is godly for the sake of the reward, because he (thereby) enjoys such great prosperity.—What then does God? Being desirous to shew that the saints do not serve him for the sake of the (temporal) reward, he stripped him of his wealth, and reduced him to poverty, and permitted him to be afflicted with a grievous disease. Then reproving the adversary, as having suspected (Job of) these (motives) without just cause, he says (Job ii. 3,) "Still he holdeth fast his integrity, although thou spakest\* (to me) to destroy his substance without cause." For the service of God is itself a sufficient requital and recompence to the saints; since, even in human friendships, a reciprocal regard is esteemed an adequate recompence (for affection,) nor is any other sought for, or any greater imagined; and if with men it be so, much more with God. God, being desirous of shewing (that Job served him with) this (disinterested affection,) granted to the devil more (power against him) than he required; for *he* said, "Put forth thine hand, and touch him" (v. 5;) but God said, "I deliver him up to thee." For as, in the wrestling matches of the heathen, those wrestlers who are in luxuriant health, and have a bodily structure firm and compact, do not appear such, whilst their anointed bodies are enveloped in thin (loose) garments;

\* It was the second in the general enumeration; but the order of the second and third is inverted in the detail.

\* Chrysostom follows the Septuagint, which differs a little from our translation.



but when these are thrown off, and they step forth unclothed into the arena, *then* more especially they strike the spectators with admiration by the symmetry of their forms, there being no veil to conceal it; so it was with Job: when he was invested with affluence on every side, it did not appear (so clearly to the world what manner of man he was; but when he was stript of this (veil of prosperity,) like the wrestler divesting himself of his garments, and entered the lists of this spiritual combat undisguised—when thus bare and destitute, he impressed the beholders with admiration, so that not only the men that were present, but the angelic spectators, when they witnessed the constancy of his soul, applauded the victor with loud acclamation: for, as I before observed, he was not so fully discovered to mankind, while his great abundance encircled him, as when he had thrown it off like a garment, and was exhibited bare and defenceless upon the stage of the world, and all men admired the athletic vigour of his soul.

Now (Job's eminent virtue) was discovered not only by his being stript of his property, but also by his great patience in sickness; for, as I before observed, God did not *himself* smite him, lest the devil should reply, "Thou hast spared him, thou hast not exposed him to a temptation sufficiently great;" but he permitted the devil to be the executioner, both in the destruction of the cattle and in his personal affliction. He said, I have confidence in this champion: involve him in whatever struggles you please, I do not forbid it. But as wrestlers of established reputation, who can rely with confidence on their own skill and strength, frequently decline grappling with their antagonists in a direct manner, and upon equal terms, and suffer themselves to be laid hold of by them, in order to make the victory the more conspicuous, so God gave up this saint into the hands of the devil, that

when, after so great inequality between them, he nevertheless prevailed and overthrew him (at last,) the crown of victory might be the more brilliant. It is gold that has been assayed: try it as you please, said he; rack it as you will, you shall find no dross or blemish in it. And he does not only shew us the fortitude of others, but also furnishes another great consolation: for what says Christ? (Matt. v. 11 :) "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake: rejoice and be exceeding glad, for great is your reward in heaven; for so did their fathers to the prophets." Again; Paul, desiring to comfort the Macedonians, says (1 Thess. ii. 14.) "For ye, brethren, became followers of the churches of God which† are in Judea; for ye also have suffered like things of your own countrymen, even as they have of the Jews." And he comforts the Hebrews in a similar manner, by making a catalogue of righteous persons who had lived, some in furnaces, others in pits (and mines;) some in deserts, others in mountains and holes of the rocks; some in hunger, others in (various) distresses; for a community of sufferings administers some consolation to the afflicted.‡

5. That this point naturally introduces some mention of the resurrection, hear from the mouth of Paul himself: "If after the manner of men, I have fought with beasts at Ephesus, what advantage† it me, if the dead rise not?" (1 Cor. xv. 32.) And again (ver. 19,) "If in this life only we have hope in Christ, we are of all men most miserable." We suffer, says he, a vast

\* Here he quotes from memory, or his copy of St. Matthew varied from all others.

† "In Christ Jesus" is left out.

‡ The latter part of this paragraph would appear to belong to the sixth head, which is scarcely touched upon in its right place. We might almost suspect that here and there a page of the manuscript had been transposed by careless or ignorant transcribers.

number of afflictions in the present life ; wherefore, if there is no hope of another life, what can be more wretched than we ? whence it is clear that our concerns are not confined within the limits of the present life : our temptations make it evident [that they are not ;] for God can never forbear requiting with gifts much greater (than their sufferings) those who have endured so much, and spent the whole of the present life in temptations and in dangers innumerable ; and if he cannot forbear (rewarding them,) then it is manifest that he must have provided another life better and brighter (than the present,) in which he intends to crown the champions of piety, and to proclaim (their victory) before all the world. Wherefore, when you see a righteous man afflicted, injured, terminating the present life in sickness, poverty, and a thousand other evils, say to yourself, Had there been no resurrection and future judgment, God would not have permitted a man who suffered so much for his sake to depart this life without having had any enjoyment in it : it is clear, therefore, that he has provided for him another life more pleasant than this, and much more advantageous. Had there been no such provision, he would not have permitted many of the wicked to spend their lives in continual enjoyment, and left many of the righteous in the midst of troubles : but because there has been prepared a future state, wherein he designs to render to every one a recompence suitable to his wickedness or his goodness (as the case may be,) for this reason he endures (for the present) the sight of afflicted virtue and prosperous iniquity.

7. I will endeavour to produce out of the Scriptures another\*

\* Here he passes over the sixth reason, which was "for the encouragement of those who should suffer in future times," and proceeds to the seventh, which is, to "prevent our saying that the great saints we are exhorted to imitate were more

reason (for the afflictions of the righteous :) and what is that ? That when we are exhorted to lead the same holy lives (as these primitive saints,) we may not put off the exhortation by saying that they were of a different nature from ourselves, or were not men—(i. e. they suffered these afflictions in order that they might appear mere mortals, and therefore imitable examples :) wherefore one saith, when discoursing about the great Elijah, "Elias was a man subject to like passions as we are." (James v. 17.) You see it is from a community of sufferings (or infirmities) that he denominates him a man like ourselves. And again,\* "For I also am a man of like passions with you"—and this is a sufficient pledge to assure us that the nature is the same.

8. That this (subject) teaches us to pronounce those blessed, (and those only) who ought to be so accounted, you may evidently infer from the following considerations : for when you hear Paul saying, (1 Cor. iv. 11,) "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour ;" and again, (Heb. xii. 6,) "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth," (if we duly weigh these words of the Apostle,) it is manifest that we shall eulogize, not those who enjoy

than men." The two specific points to be shewn were, (6) that if we are afflicted, so were they ; and (7) that if our nature is weak and frail, so was theirs ; the first part of which two-fold intercommunity he passes over, unless there is some mistake in the manuscript from which his works were printed. See preceding note.

\* This second quotation is referred to Wisdom vii. 1, but it may be Acts xiv. 15; or even Acts x. 26 may be glanced at. The two meanings of *παθος*—affections of the mind, and external sufferings—seem rather confounded, but the general meaning of the passage is plain, namely, that the usual infirmities and sufferings of humanity proved the Apostles to be mere men, and their example applicable to ourselves in a way of exhortation.

themselves in undisturbed tranquillity, but those who are in straits; those who are afflicted for God's sake; and we shall admire and emulate those who devote their lives to piety and virtue. And to the like effect does the Prophet speak (Psalm cxliv. 11 :) "Their right hand is a right hand of iniquity... Their daughters (are) beautiful, richly adorned after the similitude of a temple: their storehouses are full, pouring forth (abundance of all things) from kind to kind; their sheep prolific, multiplying as they range about; their oxen full of flesh: there is no gap in their hedge (for an enemy to break in at,) nor any going out (or desertion of their own people;) no cry (of distress) in their\* streets. Men who are in such a case are (usually) pronounced blessed;" but what say you, O Prophet? "Blessed (says he) is the people whose God is the Lord;"—not the man who abounds in wealth, but him who is adorned with piety, do I pronounce to be blessed, even though he should be suffering ten thousand evils.

† 9. If I might mention a ninth reason, it should be this, That affliction makes men more thoroughly approved, [having given proof of their genuineness by passing through the ordeal;] for "Tribulation," says the Apostle, "worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." You see that the experience derived from afflictions inspires us with the hope of the blessings (of the world) to come. Wherefore I did not say without reason, (namely, under fifth reason,) that these afflictions indirectly suggest

\* Πλατειαις, in Septuagint επαυλεισιν. This is the only variation from the Septuagint, which differs from our translation, but is countenanced by the Syriac and Arabic, as Pool says in Synopsis, &c. and the sense appears much improved.

† The ninth, tenth, and eleventh reasons seem to have occurred to the writer in the course of his composition, as they were not mentioned in the enumeration of his intended divisions.

to us the hope of a resurrection; and they make the afflicted persons themselves become better, for as "Gold [here φησιν occurs, referring to Eccus. ii. 5, and it must be acknowledged that Rom. v. 4, is introduced by the same word φησιν] is tried in the furnace, so is an approved person in the furnace of humiliation."

10. I may also add a tenth reason: and what is that? That which I have before mentioned often, that if we have any blots, these we here [I suppose he means in this furnace of affliction] get rid of: and the Patriarch (Abraham) signified as much to the rich man, when he said, "There Lazarus received evil things, and here he is comforted."

11. And in addition to this tenth, we may find another reason (for the afflictions of the righteous:) and what is that? That we may have a more abundant reward, and a brighter crown. For in proportion to the intenseness of our afflictions will be the increase of our reward—or rather in a much greater proportion; for, says (the Apostle,) "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. viii. 18.

Having then so many reasons to assign for the afflictions of the righteous, let us not be cast down in temptations, nor be perplexed, troubled, and oppressed with grief; but let us ourselves admonish our own souls, and teach others also the same (lesson.) Should you see a man leading a virtuous life, one much occupied in devotion, one that pleases God, suffering various afflictions, let it not be a stumbling-block to you, my beloved (brother.) Should you see one who is intent on spiritual affairs, when he is just on the point of accomplishing some useful work, at that very moment supplanted and defeated, do not be troubled (at it;) for I have known many frequently raising questions (and complaints) on this subject: Such a one, say they, went abroad



to visit the tomb\* of a martyr, carrying with him money for the poor, was shipwrecked, and lost all: another, engaged in the same work, fell among thieves, and with difficulty preserved his life, was stript of his property, and took to flight. And what reflection should we make (on such events?) That we ought not to be depressed by them; for though the man was shipwrecked, he possesses nevertheless the reward of his charity, complete and without diminution; for he fully performed his own part: he collected the money and laid it by; he took it (with him) and departed; he executed his design of setting out for a foreign land: the shipwreck which ensued did not result from his will and intention. But why did God allow it to happen? That he might make him a man accepted and approved, (one that had stood the test and scrutiny of affliction,) But the poor you may say, were deprived of the money. *You* do not provide for the poor, as God their Maker does—[perhaps he means to say, God does not need your aid in providing for them.] What though they were deprived of this supply, he is able to furnish them with more ample means of abundance from another quarter. Let us not then demand of him reasons for his proceedings, but in all of them let us praise and glorify him: for it is not at random, and to no end, that he permits these things frequently to happen: besides that he does not neglect those who should have been relieved by the money (that was lost,) but provides other means of sustenance in its stead, he also makes the man himself, who suffered shipwreck, become more confirmed and established in virtue, and procures for him a larger reward: for when a man is involved in such calamities, *then* to offer thanksgiving unto God is a greater

thing than bestowing alms; for it is not what we give in charity, but what we lose with religious fortitude, that yields us an abundant increase. That this is greater than the other, I will prove from the case of Job: he, while he retained possession of his wealth, opened his house to the poor, and distributed his property among them; but he was not so illustrious when he opened his house to the poor, as when he heard of the destruction of that house without emotions of grief and impatience; he was not so illustrious when he clothed the naked with the fleeces of his sheep, nor so thoroughly approved, as when he heard that fire from Heaven, had consumed his flocks—heard it, and gave thanks. *Before*, he was humane; *now*, he is devout: he *then* gave alms to the poor; *now* he offers thanksgivings (the most grateful and sublime oblation) unto the Lord of all. He did not make such reflections as these within his own breast: Wherefore is all this befallen me? The sheep are destroyed which supported many thousands of the poor: for their sakes they ought to have been spared, notwithstanding I was myself unworthy to enjoy such great abundance. But he neither said nor thought any thing of the kind; he knew that God arranged every thing so as ultimately to produce a beneficial result. Now that he inflicted a greater wound on the adversary when he gave thanks in the midst of his severe losses, than he did when he gave alms in his prosperity, you may be convinced by this consideration, that in his prosperity the devil was able to forge and publish some insinuation against him; and though it was a groundless one, still he had some pretence for saying ‘Doth Job serve Thee for nought?’ but when he was stript of every thing, and preserved notwithstanding the same love towards God as ever, then at last the mouth of this bold (calumniator) was stopped and he had nothing more to say. For this just man was a more eminent cha-

\*I have so rendered Εἰς μαρτυρίαν ἀπεθνήσκες, but should prefer, if correct, ‘went abroad to be a witness of the Gospel.’

racter after the expiration of his antecedent prosperity; for to bear the privation of all things with fortitude and thankfulness, is a much greater attainment than to be charitable in the midst of abundance, as has been (before) declared with reference to this (same) just man. Then his benevolence to his fellow-servants was great, but *now* he discovered such (exalted virtues) as gained him the love of their common Master and Lord. It is not without reason that I enlarge upon this subject, since many persons of habitual generosity, such as maintained the widow and the destitute, have been robbed of all their property; others have lost all by fire; others have been shipwrecked; by false accusations, and by injuries of a like nature, other charitable men have been reduced to the lowest poverty, to infirmity, and to disease, and have found none to relieve them.

Wherefore, that we may not say, as many often do, No one knows any thing [the affairs of the righteous and the wicked being in such inexplicable confusion,] the observation already made will be found sufficient for us, to obviate the disturbance of mind (which such sentiments are apt to create.) It may be said, the man who performed great acts of charity lost his all; but what if he did? if he gives thanks for this loss, God will extend his beneficence to him in a much higher proportion: he shall receive not twice as much as before, as Job did, but in the life to come a hundred-fold. If he suffer here, his bearing it with fortitude will make his treasure *there* the greater, for it was in order to call him to a more arduous conflict that God made him descend from affluence to penury. Have repeated conflagrations dissipated your whole property? remember what befel Job: give thanks to the Lord, who could have prevented those disasters and did not; then you shall receive as great a reward as if you had bestowed all upon the poor. But you

live in poverty, hunger, and innumerable dangers—remember Lazarus, who had to struggle with disease, poverty, desertion, and a multitude of similar evils, and that after (a life of) such great virtues: remember the Apostles, who lived in hunger, and thirst, and nakedness; the prophets, the patriarchs, (yea all) the righteous; and you will find them, not among the rich, not among those who live delicately, but among the poor, the afflicted, and the distressed. While you reflect upon these things, give thanks to the Lord for having assigned you the same lot—not in hatred, but out of abundant love—for he permitted these to undergo such great sufferings not because he hated them; but because he greatly loved them, he sent them afflictions, to make them the more illustrious. Nothing is so good as thanksgiving, just as nothing is worse than blasphemy. Let us not be surprised if many grievous sufferings overtake us as soon as we devote ourselves to spiritual things; for as robbers dig and watch assiduously, not where hay, and stubble, and straw, but where gold and silver (are deposited,) so is the devil peculiarly intent on those who are attached to the pursuits and treasures of a spiritual life. Where virtue is, there are many snares; where charity is, there is envy; but one mighty weapon we have, able to defeat all his machinations; and that is, to give thanks to God in every thing. Did not Abel fall by the hand of his brother, when he was offering the firstlings of his flocks to God? yet God permitted it to be so, not because he hated the man that honoured him, but because he greatly loved him; because in addition to the recompence and crown due to that most excellent sacrifice, he intended to provide for him another still more ample,—the crown of martyrdom. Moses attempted to succour an injured man, and it brought him into imminent danger of his life, and made him an exile from his native coun-

try : and God permitted it (so to be,) that you might learn the patience of the saints (from his example :) for if we devoted ourselves to the labours of a spiritual life with a clear foresight that no evil would befall us, we should not appear to do any thing great, being in possession of a pledge to assure us of our safety ; whereas, now, they who adopt that course may very justly attract admiration, on this account, because they foresee dangers, and losses, and deaths, and evils without number, yet are not diverted from their righteous undertakings, nor slackened in their pace by these alarming anticipations. For as the three children said, Daniel iii. 18, "There is a God in heaven able to deliver us ; and if not, be it known to thee, O King, that we do not serve thy gods, nor worship the golden image which thou hast set up."—Whenever, therefore, thou art preparing to do any thing for God, foresee many dangers, many losses, many deaths ; and be not startled at such events, as if they were strange and unusual, neither be troubled ; for, says (the Son of Sirach, ii. 1.) "My son, if thou come to serve the Lord, prepare thy soul for temptation." No one who chooses to be a pugilist (at the public games) expects to be crowned without receiving wounds : thou, therefore, beloved, who hast undertaken to enter the lists with the great adversary in every species of combat, think not to lead a life of security, delicacy, and indulgence ; for no recompences, no promises here, but every thing glorious in the world to come, has God pledged himself to bestow upon thee. When, therefore, thou hast thyself done good and received evil (in return,) or hast seen another so treated, be glad and rejoice, for it will be the occasion of a greater reward.—Desist not, neither abate thy zeal, nor become more inactive ; but rather apply (to thy work) with greater zeal than ever, since even the Apostles, when they preached, were scourged, stoned, and frequently im-

prisoned, and yet continued to publish the truth with still greater zeal, not only after they were delivered from danger, but in the very midst of danger : so may we behold Paul in prison, even in chains, instructing and initiating in the sacred mysteries ; still prosecuting his work, though before a tribunal, in a shipwreck, in a storm, or amidst various perils.

Emulate, O beloved, these holy men ; devote thyself to good works while life yet remains ; draw not back, though Satan raise a thousand obstructions against thee. Perhaps thou wast shipwrecked when carrying abroad money (that was to have been expended in charity ;) but Paul, when he had set out\* to carry to Rome what was far more valuable than money, the word (of God,) did both suffer shipwreck and sustain a variety of other afflictions : he expresses as much in these words, 1 Thess. ii. 18, "We would have come to you once and again.....but Satan hindered us ;"—and God permitted (such impediments) for weighty reasons, since he thereby discovers his power, and shews, that, notwithstanding Satan should raise ten thousand obstacles, the preaching (of the Gospel) would not be diminished and obstructed on that account. Wherefore Paul gives thanks to God in all events of this nature, inasmuch as he knew that he was thereby rendered a more thoroughly tried and acceptable person, and that the steadfastness of his zeal became more manifest when none of those impediments could divert him from his purpose. Whenever, therefore, we meet with disappointments (in any pious undertakings,) let us increase our application to sacred subjects, and not say, why did God permit these obstacles (to prevail ?) for this reason he permitted them, that he might

\* Acts xix. 21 shews that St. Paul went to Jerusalem with the intention of going thence to Rome, and in his way thither he suffered imprisonment as well as shipwreck.



make thy zeal, and the greatness of thy love towards himself, conspicuous in the sight of many. For it is one of the principal signs of sincere affection, never to desist from any thing which is acceptable to the beloved person; for an empty, listless man shrinks immediately at the first assault, but one who is stanch and vigilant, though defeated a thousand times, will apply to Divine things so much the more; fulfilling the part which depends on himself, and in all (other) things (whether adverse or propitious) giving thanks. Now let us\* do the same; for thanksgiving is a great treasure, great wealth, a benefit inexhaustible; an instrument of great efficacy; even as blasphemy (or arraigning the equity of God's proceedings) aggravates any misfortune, and makes us lose still more than we already have. You have *lost money*; if you give thanks, you have *gained* with respect to the *soul*; you have acquired greater wealth, being advanced to a higher degree of favour with God: but if you blaspheme, you have lost, besides, your own salvation: those other things you have not recovered, and *that* you have utterly sacrificed.

And, now that I have mentioned blasphemy, I have one favour to beg of you, in return for this public address and discourse,—that you would reprove for me the blasphemers in this city. If you hear any one in the street, or in the market-place, blaspheming God, go up to him and rebuke him: if it be necessary to add blows, do not forbear; smite him on the face, crush his mouth, consecrate thine hand by the blow. If some men charge you with it as a crime, if they drag you before a court of justice, follow them (without making resistance:) if at the tribunal, the judge inflict a penalty, boldly

\* Chrysostom was an eminent example himself of thanksgiving in adversity: for when he was in exile, guarded by fierce soldiers, and hurried by them from place to place, in extreme bodily weakness, and hourly expectation of death, he concluded his last prayer with these words, "Glory be to God for all events."

say, He blasphemed the King of angels; if the blasphemers of an earthly king ought to be punished, much more ought those who insult Him: it is a crime committed against the community, an injury to the public at large; it is lawful for every one that will to denounce it.\* Let the Jews and Greeks be made to understand that the Christians are the preservers of the city, its guardians, patrons, and instructors. Let the incorrigible and perverse be taught to fear the servants of God, that, whenever they choose to utter any such thing, they may look round them on every side, and be afraid of their shadow, apprehensive lest some Christian should hear, and spring upon them, and punish them severely. Have you not heard what John (the Baptist) did? He saw a king violating the laws of marriage, and he boldly said, in a public assembly, "It is not lawful for thee to have the wife of thy brother Philip."—But I have not urged you on against a king, nor against a magistrate, nor respecting the subversion of connubial laws, or any injury done to your fellow-servant; but for this drunken fury against the Lord (himself) I wish you to admonish one who is only your fellow-servant (of the same rank with yourself,) and to reduce him to sobriety. If I had said to you, Coerce and correct kings and governors, would you not have pronounced me mad? yet John did this; wherefore even this is not above us. Now, however, (I have only said) if he be your fellow-servant, one of the same rank with yourself, correct him; though you should die for it, shrink not from the task of admonishing your brother; to you this is (equivalent to) martyrdom; since John also was a martyr, though he was not called upon either to sacrifice or to worship an idol, yet, in defence of those sacred laws which had been contemptuously broken, did he resign his life: strive you too for the "truth unto

\* But to strike, is going further, and usurping the magistrate's office.

death," and the Lord shall fight for you; and do not make me this lukewarm reply, 'What concern is it of mine? I have no connexion with him, nothing in common;'—only with the devil have we nothing in common; with all mankind many things: they are partakers of the same nature as ourselves; they inhabit the same earth, and are sustained by the same nourishment; they have the same Lord, have received the same laws, and are invited to participate the same blessings as ourselves: say not then, that we have nothing in common with them; it is satanic language, inhumanity diabolical. Let us not then say such things, but shew a becoming concern for our brethren; and I do positively undertake to say, and pledge myself to you all for the truth of it, that if you that are here present would all contribute to the salvation of the inhabitants of this city, it would be speedily and generally reformed: though the smallest part of the city is here present, the smallest in number, yet, with respect to piety, it is the principal part: let us then contribute to the salvation of our brethren, [or, let us each take his share in this good work.] One man inflamed with zeal is sufficient to reform the whole people; but when there is not one, nor two or three, but so great a multitude, able to attend to the reformation of these neglected men, it can be from no other cause but our cowardice, not weakness, that the greater number fall and perish. For how absurd is it, that we can come up and part combatants whenever we see them fighting in the forum; and, what is more, if we only see an ass fallen down, we can make haste to assist in lifting it up; and yet, when our brethren are perishing, pay no regard! The blasphemer is one of these beasts of burden, sunk under the insupportable load of his own anger:\* go and lift him up, both by words and actions,

\*[Or literally thus: "The blasphemer is an ass, and, not bearing the burden of anger, is fallen down."]

both by gentleness and by vehemence: let various remedies be applied: since we use this dexterity in our own affairs, let us assist in like manner in the rescue of our neighbours; and to themselves, to as many of them as are happily reclaimed by the admonition, we shall soon become objects of esteem and affection, and, what is far greater than all, we shall enjoy the blessings that are laid up (in heaven:) which may we all attain, by the grace and beneficence of our Lord Jesus Christ, by whom and with whom unto the Father be glory, with the Holy Spirit, for ever and ever. Amen.

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FAMILY SERMONS.—No. CC.

Acts ix. 6.—*And he, trembling and astonished, said, Lord, what wilt thou have me to do?*

SUCH was the earnest inquiry of Saul of Tarsus, afterwards the great Apostle of the Gentiles, when, on his way to Damascus, breathing out threatenings and slaughter against the infant church of Christ, he was arrested by an Omnipotent arm, and accosted, in words which penetrated with conviction to his heart, by that Almighty Saviour whom, in the persons of his faithful followers, he had so bitterly persecuted. How altered that fierce aspect! how quelled that haughty self-conceit! how changed those cruel threatenings! He trembles, and is astonished; and, prostrate before his offended Creator, his hitherto unknown and slighted Saviour, he submissively inquires, "What wilt thou have me to do!" As the first sin of mankind, that which expelled our fallen race from Paradise, was an act of deliberate opposition to the will of God; so the first trace of a desire to return to our spiritual allegiance is the wish to know and to do his will. This was the turning point in the conversion of the Apostle. He was not yet enlightened with a clear knowledge

of Christianity, but he was prepared for its reception by a sincere desire to obey the will of God. The seed of the word afterwards sown, did not fall upon stony ground, but in "an honest and good heart:" the fallow ground had been ploughed up; penitence had softened the stubborn soil: so that, watered by the dews of God's blessing, and fertilized by the genial rays of the Sun of Righteousness, the heavenly plant took deep root, and brought forth fruit, thirty, sixty, and a hundred fold. According to our Lord's own declaration, wishing to "do the will of God" he had the promise that he should "know of the doctrine," and means were accordingly provided for his instruction. "And the Lord said unto him, Arise, and go into the city, and there it shall be told thee what thou must do."

Many of the circumstances connected with St. Paul's conversion were miraculous, and are recorded, not as illustrations of the usual process by which men are brought to the knowledge and obedience of the faith, but chiefly perhaps as connected with the remarkable history of this great Apostle and of the early church, and as affording a strong testimony to the truth and power of the Christian religion; but the anxiety of the Apostle to know what God would have him to do, is a common, a never-failing characteristic of true religion in every age, and as such deserves our serious consideration. We, like Saul of Tarsus, must each one of us solemnly inquire, "Lord, what wilt thou have me to do?" and this with an earnest desire, first, to know the will of God, and, secondly, to do it. We shall endeavour to illustrate the operation of this two-fold desire, with a view to shew when it may be considered as sincere, and, as such, indicative of true repentance toward God, and faith in our Lord Jesus Christ.

1. *First*, then, there must be an earnest desire to *know* God's will.—Faith, love, obedience, and every

good fruit, are grounded on scriptural knowledge: we must know in whom we believe, what he requires of us, what he has promised to the obedient, what he has threatened against the disobedient. Now we may judge whether we really feel this desire to know God's will, by examining whether we are willing to surrender our own will to it—whether we are using the appointed means for coming to a knowledge of it—and whether we are making use of this knowledge with a practical reference to our own particular circumstances.

1. The first token of our sincerity in wishing to know the will of God, is a willingness to surrender our own will to it, so far as it is known.—This was strikingly displayed in the case of the Apostle. His own will had been strongly bent towards his favourite object of extirpating Christianity; he was pursuing his journey with alacrity, charged with a commission from the high priest for that purpose; but now he renounces his own plans and projects, and, like his great Master, the wish of his soul is, "Not my will, but thine, be done." "I am willing," as though he had said, "to abandon my own schemes, and my most fondly cherished opinions. I ask not what would be most agreeable to myself, or what would be most applauded by my fellow-creatures; but what thou, O Lord—*thou*, who art my Creator, and hast a claim to my fullest obedience; thou, O Saviour, whom ignorantly I have persecuted—wouldst have me to do. Speak, Lord, for thy servant heareth. Command me what thou wilt; for thy commands must be holy, just, and good. Thou art infinitely wise, and canst not mistake; thou art supremely good; and what thou wilt must be best for the happiness of thy creatures. It is thine to command; be it mine to listen and to obey."

2. A second token of our sincerity in wishing to know the will of God, is our diligent use of the



means which he has provided for our coming to an understanding of it. The means in the Apostle's instance were, to repair to a particular place, where an instructor was divinely appointed to receive him, and to tell him what he should do. To have asked the question in the text, and not to have availed himself of the source of information pointed out in reply to his petition, would have shewn great hypocrisy and contempt for the command of God. Yet such is the conduct of many who esteem themselves to be Christians: they pray daily, "Thy will be done;" but they seek not to know what God demands; especially, they consult not the Scriptures, which are the record of his will; or, if they peruse them, it is only perhaps for the sake of form or amusement, without any serious desire of learning what he requires. Too many persons follow the dictates of their own fancy, or the current opinions of the world around them, instead of "inquiring at the mouth of the Lord." Now, this is quite inconsistent with a sincere use of the petition in the text. The man of Ethiopia, wishing to know the will of God, diligently perused the Scriptures, and entreated Philip to explain them to him. Cornelius was not contented indolently to say, "What is it, Lord?" but, in compliance with the answer to his inquiry, he sent immediately to Joppa for the Apostle Peter, and summoned his kinsmen and friends reverently to hear "what was commanded of God." We have not, indeed, in the present age, the same special and miraculous manifestations of God's will, because they are no longer necessary, since we have his revealed word, and various assistant means of religious edification and instruction. If we diligently use these, with humble prayer for the guidance of his Holy Spirit, we shall not go far, and, above all, not fatally, astray. The page of Revelation plainly declares what is God's will—not, indeed, all those

CHRIST. OBSERV. No. 284.

mysteries of his secret counsels which our curiosity might wish to fathom, but all that concerns ourselves, so far as is necessary to be known by us for our present or eternal welfare; especially our duties and obligations towards God; the way to obtain the pardon of our sins through faith in the atonement of the Saviour; the virtues and graces which become our holy profession; and the rewards and punishments reserved for the righteous and the wicked in the unseen and eternal world. In that sacred page we are instructed in various branches of that will; different parts of it being at different times more particularly specified, but all combining in one consistent whole. Thus it is said, "This is the will of God, that ye believe on Jesus Christ, whom he hath sent;" and again, "This is the will of God, even your sanctification;" and again, "In every thing give thanks, for this is the will of God in Christ Jesus;" and again, "What doth the Lord thy God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God;"—all of which are comprised by our Saviour in the two golden precepts of loving God with all our heart, and our neighbour as ourselves. In an especial manner is unfolded to us that part of God's will which relates to us as sinners: thus faith in the Saviour is spoken of as the will of God in the first of the texts just quoted; holiness, in the second; and in numerous other passages, repentance, contrition for sin, prayer, humility, and all other particulars comprehended in the Christian life.

3. But it is not a mere general inquiry into points of Christian doctrine or duty that is sufficient to shew that we are in earnest in wishing to know the will of God, unless also we apply the investigation to our own particular case. The inquiry of St. Paul was strictly personal: "What wilt thou have me to do?" And similar is the language of every sincere penitent: he hears the word of God speaking

to his own heart, pointing out his own sins, urging upon him his own duties. Every discourse he listens to seems to say, "I have a message from God unto thee," and it finds an echo in his heart, "Thou art the man." He is not satisfied with general principles, but brings them practically to bear upon his own character and conduct. Is repentance enjoined, Have *I* repented? is faith essential, Do *I* believe? is holiness indispensable, Am *I* renewed in the spirit of my mind; am I living as a servant of God, a disciple of Christ, a candidate for heaven? And, besides the application of such general principles, he will seek to know the will of God as referable to his own individual circumstances: he will consider what are the sins, the duties, the difficulties of his particular age or calling; what God seems especially to require of him at that very time,—the daily trial, the daily duty; the neglected command, the besetting sin; to act, or to suffer; to learn, or to teach; in short, whatever may direct him to a perfect knowledge of the will of his Father which is in heaven. The man whose speculations are merely general and barren; who does not, by prayer, by self-examination, and by the application of Scripture to the discipline of his own heart and life, enter into the details of his own circumstances before God, cannot be said sincerely to offer the petition in the text.

II. But, *secondly*, our inquiring into the will of God must be accompanied with a wish and endeavour to *do* it. This is, in truth, the best, the only test of our sincerity. True Christianity is ever practical in its effects; if, therefore, our faith be a mere creed or system of opinions, it profits us nothing. The inquiry of the Ruler in the Gospel, "Good master, what must I do to inherit eternal life," appeared as sincere as the question of Saul of Tarsus in the text; but how different the result!—the former, when he learned that the will of God towards him

was, that he should sell all that he had, and take up his cross and follow Christ, would not obey it; whereas the latter repaired to the appointed instructor, received in faith the doctrines and commands of his Saviour, and followed his blessed steps, amidst a series of persecutions and afflictions, such, perhaps, as no other apostle or martyr of Jesus Christ was ever appointed to endure. Our knowledge of God's will will only aggravate our punishment, if we do it not. True, we never can do it perfectly or meritoriously; at best we are unprofitable servants, not entitled to the rewards of unerring obedience, but looking solely for the pardon of our acknowledged disobedience for the sake of the infinitely meritorious obedience of our Divine Surety; yet, still, the very test of our sincerity, the proof of our conversion, are the desire and effort to act up to the knowledge we possess. When St. Paul asked the question, What wilt thou have me to do; it was his earnest resolution to do whatever might be commanded. He did not stipulate for an easy task; he did not wish to consult his own natural inclinations or partialities; but was willing, by the grace of God, to yield a *universal* and *voluntary* obedience to the Divine command.

1. His desire to obey was *universal* in its influence.—This is a conspicuous mark of true devotion of heart to God. It is not enough that we select a few favourite points of doctrine or duty as our standard; that, like the rich man before mentioned, we profess to be willing to keep all other commands, if we may only be covetous, and decline self-denial and bearing our allotted cross; that, like Saul, we slay the Amalekites, and spare Agag their king. No; the true standard of our submission to God, according to our daily prayer, is, that his will "may be done upon earth as it is done in heaven," and there it is done *universally* and *most willingly*. We must act with singleness of

heart, and “have respect to all God’s commandments.” We must carry this desire into the whole course of our spiritual life and our secular conduct. There must be no reserved corner of the soul where God is not to reign : where some favoured sin is to remain secure in its entrenchments, and some neglected duty to seek in vain for admittance. Even if the will of God towards us should be that we should bear many heavy afflictions, or make many painful sacrifices—and who had more to endure or to give up than St. Paul?—we must not hesitate to submit to it.

2. And this submission must, further, be *voluntary*.—It is not a code of reluctant duties, that God requires. He would hear from us the language of cheerful self-dedication : “I delight to do thy will, O my God ; yea, thy law is within my heart.” And such will be our feeling, if our desire to do his will be duly grounded on *faith*, and *love*, and *gratitude*, as well as on a mere general sense of obligation and responsibility. On *faith*—for we shall thus trust him in the darkest hour of affliction, and in the most difficult path of duty. On *love*—for thus will our compliance with his commands be prompt and cordial ; like the Psalmist, we shall rejoice in his testimonies ; our affections will go before, and open the way for our actions ; to know what is God’s will, will be to make it our own ; while to do any thing contrary to that will, would be to wound our own bosoms, as well as to offend the Great Object of our reverence and supreme regards. On *gratitude*—for the love of Christ will constrain us ; we shall love him, because he first loved us ; and, loving him, we shall seek to know and to perform his commands : we shall co-operate as it were with him : we shall not willingly resist or grieve his Holy Spirit, but shall pray for and value his sacred influences ; and to do God’s will, will be to us, as it was

to our Great Example, our meat and our drink, the object of our desires, our prayers, and our unceasing solicitude.

In conclusion, let me ask, Are we seeking to know and to do the will of God?—Some, perhaps, are not seeking this at all ; and others are not seeking it as conscience dictates and God commands ; to each of these classes does the subject apply with fearful interest—and oh that it may be impressed upon their hearts by the Holy Spirit to their eternal welfare ! But others, perhaps, doubt whether they know the will of God aright ; or, where they know it, they feel their inability to do it as they ought, and would desire. To each of these classes also, which include the true penitent, the sincere believer, our subject speaks in suitable words of hope and encouragement. If only they are honest in their inquiries, and act up to their convictions, they have the promise of God that “the meek will he guide in judgment, the meek will he teach his way.” “If thou incline thine ear unto wisdom, and apply thy heart to understanding ; if thou seekest her as silver, and searchest for her as for hid treasures ; then shalt thou understand the fear of the Lord ; for the Lord giveth wisdom, and out of his mouth cometh knowledge and understanding.” Nor must this effort to know and to practise the will of God be confined to the first stages of our religious progress, but must continue and increase through life. It constitutes our highest advancement ; it is our preparation for that heavenly world where the will of God is done perfectly and without reserve ; it befits us, as the creatures of God, and especially as redeemed by the blood of Christ and professing to be dedicated to his service : and it is also our privilege, as well as our duty, for to submit to the will of God, lightens all the cares of life, while it opens to us the prospect to a blessed immortality.



*To the Editor of the Christian Observer.*

A CORRESPONDENT, N. J. B., in your last Number, in the respectful observations which he has offered upon the Bishop of Limerick's remarks upon Psalm i. 1, considers that the word translated "ungodly" implies *positive* wickedness, answering, he says, "to Πονηρός ἀσεβής, impious." It so happens, however, that two of the synonymes which he himself brings forward are, as to grammar, clearly *negative*—*ἀσεβής*, im-pious—but not so their application, which is *positive*: indeed, negative terms often convey the most positive ideas; as, an impious man, means not merely a person negatively wicked, but one far gone in actual ir-religion, in-justice, and impiety.

Whether your correspondent is

right or wrong in his criticism I shall not undertake to decide; but I beg leave to notice the foregoing distinction, as, for want of it, an unfounded objection may be urged against his argument. I quite agree with him in his opinion of the highly valuable and interesting nature of the learned Prelate's volumes. R. L. G.

*To the Editor of the Christian Observer.*

It would be a great favour conferred upon many of your readers, if some of your experienced correspondents would furnish a reply to the following query: "What are the prominent sins, temptations, and spiritual dangers peculiarly incident to religious students, and how may they best be avoided?" G. F.

### Miscellaneous.

*To the Editor of the Christian Observer.*

IN referring to your volume for 1822, my attention has been recalled to the papers on the "Apocryphal New-Testament," the re-publication of which called forth several most convincing and decisive refutations of any claim to Divine inspiration in favour of the long-exploded compositions in that volume. Some recent circumstances having summoned the attention of the public to the consideration of the Apocryphal Books of the Old Testament, I should be glad, for the benefit of those who have not access to the many learned dissertations which have appeared at different times on the canon of Scripture, to see in your pages a brief popular notice of the character of those books, and of the arguments which prove their palpable want of authenticity as Divine records. The following remarks, extracted chiefly from Dr. Ranken's excellent "Institutes of Theology," (published at Glasgow in 1822,) will perhaps be

sufficient for this purpose. Further particulars may be obtained by consulting Blair's Lectures, Gray's Key, Arnauld's Commentary, Dick on Inspiration, and numerous other works *passim*, but, above all, Jones on the Canon, or, for a brief epitome of the argument, Mr. Hartwell Horne's valuable and justly popular "Introduction." G.

#### OF THE APOCRYPHAL BOOKS OF THE OLD TESTAMENT.

The apocryphal books are so called from the Greek word, which signifies "hid," or "concealed;" because their origin, their real authors, times, and places of residence, of writing, and publication are unknown. They are undoubtedly of great antiquity; are admitted by some Protestant churches into the same volume, though carefully distinguished from the canonical and sacred Scriptures, and not regarded as inspired; but by many of the Roman Catholics they

are believed, with some exceptions, in consequence of the decree of the Council of Trent, to be of equal authority with the inspired books.

They are entitled to respect on account not only of their antiquity, but of the historical information which they convey of the wisdom of many of their doctrines and practical observations on human conduct, and of that general simplicity, yet sublimity and eloquence, in which they often much resemble the books of Divine inspiration.

But they do not claim to be,\* and have no title to be considered, inspired. The Jews never admitted them into their canon. They appear, indeed, to have been composed after the age of Ezra, and even of Simon the Just, when, we have reason to believe, the canon was completed. They were never quoted by our Saviour and his Apostles. The coincidences which have to some appeared like quotations, or, at least, allusions, may be fully accounted for from the resemblance of style to that of the sacred books generally, both of the Old and New Testament, and from accidental associations of the same ideas, sentiments, and even expressions, which we may find even in the heathen writers.

It is no wonder that they abound in phrases of Hebrew idiom, having been composed most probably by Jews, and being designed imitations of the style of the Hebrew Scriptures. But none of them seem ever to have been written in Hebrew, nor did they ever constitute a part of the collection of the Septuagint version, formed in the reign of Ptolemy Philadelphus. Subsequent to that period, they seem to have been received by the Hellenistic Jews, and by them communicated to the Christian church, not as canonical, but as venerable books. Accordingly we do not find them in any of the early cat-

alogues; but, on the contrary, they are declared, by the Greek and Latin fathers of the first four centuries, to be excluded from the sacred canon. They call them ecclesiastical, but not divine. After the fifth century, they began to be held sacred in a secondary sense—"we read them for example of life," says Jerome, "and instruction of manners, but not to establish any doctrine:"—till at last the counsel of Trent pronounced them Divine, excepting, however, the Prayer of Manasses, and the third and fourth books of Esdras. The internal evidence is strongly against them. They contain many things fabulous, contradictory, and at variance with the canonical Scriptures; many that are absurd and incredible; and some that are inconsistent with the narrative of accredited historians.

#### *First and Second Books of Esdras.*

The first book of Esdras is believed to have been written by a Hellenistic Jew, but when is unknown. It is thought to have been before Josephus wrote his history, as he relates the same facts, probably taken from it. It never was in the Hebrew canon, but has been annexed to some copies of the Septuagint. On this account it was read in the Greek church, and received by the Council of Carthage into the canon. It was quoted by St. Austin and others as ecclesiastical, but not canonical; and in this sense it seems to have been marked, even by the Council of Trent, with a *non legitur*, as not authorized to be read publicly in the churches.

The venerable name of Ezra, which it assumed, acquired for it much credit. But while it repeats many of the facts recorded in the canonical books of the Chronicles, and of Ezra and Nehemiah, it contradicts many others; the story of the three competitors for the favour of Darius is trifling and fabulous; and most of the circumstances added to the facts related in the canonical books, appear improbable, and intended as mere embellishments.

\* Indeed, the writers of some of them virtually acknowledge the contrary. See prologue to the book of Ecclesiasticus; 1 Mac. iv. 46, and ix. 27; and 2 Mac. xv. 38.

The second book of Esdras is written in a style altogether different from that of the first book, and most likely, therefore, by a different person. It may have been written originally in Greek, but it is not contained in the Septuagint, and there is now no Greek copy of it. Its author and date are totally unknown; but there is reason to believe that it was written after the propagation of Christianity, and perhaps by a Christian.

It is remarkable for a spirit of piety and seriousness throughout, and contains much useful instruction, and many animated exhortations. It assumes the prophetic character, and strikingly describes the ruin of empires, and the coming and design of Messiah; the latter is done so clearly, and circumstantially, as to excite a strong suspicion that it was written some time after the promulgation of the Gospel. It was never received as canonical by any father, church, or council. It is venerable for its antiquity and good spirit, and may be useful, when read with caution; but as a counterfeit of prophecy, and of Divine authority, it is disgusting.

#### *Book of Tobit.*

The book of Tobit may have been founded on the memoirs of real persons, such as are celebrated in the story, and arranged, or filled up, afterwards by another author. It was probably Hebrew or Chaldaic originally, but the oldest copy of it now extant is the Greek version of probably an Hellenistic Jew, some time previous to the age of Polycarp, who quotes it.

It was never admitted into the Hebrew canon. It seems not to have been known or respected by the historians, Philo, or Josephus, for they have taken no notice of it. It is not to be found in any of the catalogues of the sacred books; yet it has been referred to with much respect, both as ancient and useful, by many of the fathers, and some councils have reckoned it canonical.

Tobit does not pretend to prophecy,

but rather to found his remarks on the predictions of the prophets. The historical facts which he records have not been questioned; and the instructions which his book conveys are serious and impressive. But some of the circumstances, as the cause of his blindness, are ludicrous. The agency of angels and the miracles which it details, are improbable, and give to the whole story the air of fiction. The moral is good, however, even considering it as fictitious, and in this view may be read with pleasure and advantage; with this exception, that any counterfeit of things sacred—any false assumption of Divine authority or power—even an awkward imitation of holy Scripture—shews a want of reverence, and certainly tends to diminish our veneration for the sacred writings. Such a fiction as that in chap. v. 12, will be readily discredited. The angel Raphael is there represented as assuming the appearance of a man, and feigning a name, in order to become the guardian of young Tobias; and as discovering a ridiculous drug, or perfume, to frighten demons, and another to cure diseased eyes.

#### *Book of Judith.*

The author and age of the book of Judith are equally unknown. It is unnecessary to inquire concerning them, because it is vain to mention the mere conjectures of learned men. It is uncertain whether there ever was a Hebrew copy. The Greek one is referred to by Clemens Romanus, and therefore must be still more ancient, whether as an original, or, as is generally supposed, a version from the Chaldee original. Philo and Josephus take no notice of it, nor of its subjects. Yet many of the facts and circumstances which it narrates are agreeable to the accounts of Herodotus, and other writers; and it was received as authentic history, both by Jews and early Christians. The period to which it refers is involved in much obscurity, which renders it difficult to ascertain what is or is not truth—



to distinguish real history from embellishments—extraordinary events and incidents from hyperbolic fiction. There is an appeal at the conclusion to the evidence of contemporaries, and to a sacred festival annually celebrated in memory of Judith's triumph. Were this ascertained, it might serve as a voucher for the reality of the facts. But the passage referred to, chap. xvi. 31, which is the last verse in the Vulgate, is not to be found in the Greek, Syriac, or ancient Latin versions; nor is the festival noticed in any of the authentic Hebrew calendars. It has been received as canonical by the Council of Trent; but it was accounted apocryphal by the Jews; it was never acknowledged by Jesus, nor his Apostles, nor any of their immediate successors, nor admitted into the early catalogues of the canonical books.

The spirit of the book is pious, and may have been well intended by its author, either to record an illustrious fact, or to encourage and animate the people not to despond in any extremity, but to cherish a daring and adventurous mind. Yet the moral cannot be held good, if the example exhibited tends, in any respect, to encourage the use of improper means in order even to a good end.

#### *Additional Chapters to Esther, &c.*

The rest of the chapters of the book of Esther are not to be found in either the Hebrew or Chaldee tongues, and never were admitted into the sacred canon, or received as canonical by the Christian fathers, though accounted such by the Council of Trent.

The canonical book of Esther itself appears complete, and needed no addition. These chapters are therefore superfluous. They appear mean and insignificant. The first chapter is sufficient to satisfy any judicious person, that the writer is fanatical and absurd; but if he proceeds, he must be convinced that he is reading an awkward abridgment of Esther, and a silly

romance, and not by any means a sacred book.

#### *Book of the Wisdom of Solomon.*

This book assumes to have been written by Solomon; for the author speaks in his name and person, and endeavours to imitate his style and sentiments, transcribing many passages, or the substance of them, from the real writings of Solomon. But it must have been composed long after Solomon's death, probably about the time of the Maccabees. It contains quotations from Isaiah, and from other books of the Septuagint. It never was admitted into the Hebrew canon, nor into the earlier catalogues of the Christian church.

The antiquity and excellence of the book have excited and maintained the highest respect for it, as a common composition, approaching, in internal evidence, according to some, very near to the importance and authority of revelation. But, according to others, the style and method are less simple than those of the sacred books, and partake more of the art, and even mythology, of Greek heathen writers. The author seems particularly to have been familiarly acquainted with the writings of Plato. It rather breathes a spirit of philosophy, falsely so called.—Some things are added of an historical kind, which seem fictitious. Its political lessons to rulers are interesting, and its doctrines in general are good and edifying.

#### *The Book of Ecclesiasticus.*

This book, though ascribed to Solomon by some writers, because it resembles his Proverbs and book of Ecclesiastes, yet must have been written long after him, and nearly as late as the Maccabees, since it mentions names and circumstances of the preceding age. Jesus, the son of Sirach, the professed author of it, may, like others in the time of Solomon, have been a collector of proverbs and wise sayings, which, with those of his own invention, he published in that book. Some of

the most ancient of this collection might be in Hebrew, and be translated by the grandson of the collector, also named Jesus son of Sirach, probably about the 3835th year of the world, and about 170 years before Christ.

It abounds in the most just and admirable observations on human life, and directions for human conduct. By an attentive imitation of the spirit and style of the sacred writers, there is often a striking coincidence of thoughts and expressions between it and passages both of the Old and New Testament.

But it was always accounted uncanonical, both by Jews and Christians, till after the fourth century, and even afterward was held inferior in authority, until it was absolutely received as canonical by the Council of Trent.

The Greek version of it is considered as the best; but it is understood not to have been happily translated in this country. Our English version is in many places inaccurate, and in some erroneous.

Twenty-four chapters of it contain the proverbial and wise sayings; Wisdom there personified utters her instructions; they are followed by a pious address or hymn, in praise of Divine wisdom: and, after a panegyric on some characters of the Jewish nation, the book concludes with thanksgiving for some personal deliverance. It is certainly one of the best human compendiums of moral duty and virtue.

#### *Book of Baruch.*

From the book itself, the author appears to have been a person of high rank, and a friend of the Prophet Jeremiah. There may be no reason to dispute this, as far as the first five chapters of the book: the style is full of Hebraisms: there is no anachronism, nor inconsistency. But it was never held canonical, and even the Council of Trent hesitated about admitting it, because it had not been received by the Councils of Laodicea and Carthage, nor by the

Roman pontiffs. Yet they gave it a place in the canon, as some parts of it were read in the service of the church.

The sixth chapter has been generally considered as spurious. So is the epistle ascribed to Baruch, which bears the marks of acquaintance with Christianity, and consequently of a late age.

#### *Song of the three children, Susannah, and Bel and the Dragon.*

It is wonderful that the Council of Trent included even these in their decree, as canonical parts of the book of Daniel. It is very uncertain when they were composed.—They are in the Arabian and Syriac versions, and are mentioned early by Christian writers, but were never in the Hebrew copy. Incorporated, by some means unknown, with the book of Daniel, they were admitted, under the sanction of that name, into some copies of the Septuagint. But they were easily discriminated from the genuine writings of that prophet, and readily and uniformly rejected from the canon.

The first is a pious expression of gratitude and devotion, in imitation of some of the Psalms, and might have been composed on some interesting occasion, or was afterwards adapted to it. But there is sufficient evidence that it did not originally belong to the book of Daniel, and was never held to be canonical.

The other two carry internal evidence of their fictitious and absurd nature.

#### *Prayer of Manasseh.*

The Prayer of Manasseh was rejected as apocryphal even by the Council of Trent. It is said to have been composed by Manasseh during his captivity in Babylon, in the 22d year of his reign, A. M. 3227.

It contains nothing inconsistent with either history, piety, or propriety. But it was never deemed canonical, and is supposed to have been inserted by some zealot, to supply the place of the prayer which that king is said, in the book of

Chronicles (2 Chron. xxxiii. 19) to have offered up.

*The Maccabees.*

The first book of the Maccabees contains historical facts relative to the Jews, from the beginning of the reign of Antiochus Epiphanes, A. M. 3829, to the death of Simon the high priest, A. M. 3869. John Hyrcanus, the son of Simon, is generally supposed to have written it, in the Chaldee or Syriac languages, as used by the Jews on their return from Babylon. It was then a part of the office of the high priest to write the annals of the nation. The Greek version, from which our English translation was made, has named the book from the persons whose actions chiefly are celebrated in it.

It was never esteemed canonical, nor admitted into the Christian catalogues of the Scriptures by the fathers or councils, until it was decreed in all respects canonical by the Council of Trent. Yet it has been always read and referred to as a respectable history. It is lively, accurate, and like an account of facts which the author himself had witnessed. Josephus had approved of it, for he copies the most of it into his history. It relates the wars of the Jews, under Mattathias and his family, against the kings of Syria, until they recovered their liberties and re-established their religion.

The second book of the Maccabees is a compilation of history, relating chiefly to the persecutions of Epiphanes and Eupator against the Jews, for about fifteen years, from A. M. 3828 to 3843. It begins earlier than the preceding book, and is generally an abridgment or repetition of it. It is in a very different and less simple style; it is not so accurate, and in some things inconsistent.

The author, whoever he was, for it is in vain to conjecture, speaks modestly of himself, disclaiming all title to inspiration, or Divine authority. Nor was it ever received into the list of sacred books by Jews or

Christians, until it was canonized, like the other apocryphal books, by the indiscriminating decree of the Council of Trent. The account of the martyrdom of the woman and her children, is lively and interesting. The views given of their faith and hope, shew the opinions in those times, respecting a resurrection and future state to have been clear and well established.

The silence of Josephus with respect to these martyrs, the omens, and visions, and other superstitious circumstances related in it, tend, of course, together with its unsound doctrine, to diminish the credibility of the author; and would serve as conclusive arguments to prevent its being received as canonical, were there any disposition to admit it to that honour. They may caution us, too, against implicit reliance on the author's statements, as they shew him to have been credulous. But they do not affect his principal facts, more than Livy's credulity and prodigies do the general truth of his history.

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*To the Editor of the Christian Observer.*

THE importance of Christian conduct in the professed disciples of Christ, can scarcely be estimated too highly. To "let our light shine before men," has a powerful efficacy in recommending religion to the notice and estimation of the world; while to fail in this duty, produces the most deleterious effects. The success of the Gospel, in every age, has been connected in no small degree with the conduct of its professors; and the neglect of a holy and amiable life has always been, in a great measure, the cause of its unsuccessfulness and decay. I have been led to these remarks by the following circumstance.

While on a visit some time since to a professedly religious friend, I had occasion to notice, with much grief, a want of Christian-like conduct towards his domestics. In,



stead of a becoming kindness of manner and of language, there was a tone of harshness and tyranny in every thing he said to them. They were treated more like vassals than fellow-Christians. Peremptory and authoritative, vituperative and commanding, peevish and displeased at almost every thing they did, he seemed as if no person's comfort and convenience were to be consulted but his own. The effect of this conduct was very visible in the countenances of the servants. Sometimes they appeared mortified; at other times indignant; and at no time in a pleasing, happy mood. In the evening we had family prayers. The servants came in, and I noticed particularly their physiognomy, and I thought I could trace sentiments of this kind in their countenances—"You read a good book, and pray well, but you do not behave to us accordingly. You read and speak of, and pray for, brotherly love, and sympathy and kindness; but you do not shew much of them in your conduct. We cannot receive any good from your prayers and instructions; for you give the lie to all we hear at this service." I suspected that something of this kind was passing through their minds: certainly at least it passed through mine; and I could not but reflect on the indescribable injury done to their minds by this manifest inconsistency. If they had no religion, what a barrier must such conduct have raised in their minds against it! What unfavourable ideas of it must they have formed!

This is, no doubt, a glaring case; but there are others less glaring, which yet are very reprehensible. The situation of masters and mistresses, it must be allowed, is frequently very difficult. Provocations from servants are often many and great; their neglect, idleness, or disobedience, is not a little vexatious: and to exemplify daily, and on all occasions, and under all these and similar circumstances, the true spirit and character of a Christian

towards them, requires no common vigilance. But what should be constantly had in view, is the spiritual and eternal good of those connected with us. In proportion as this is regarded, will our conduct be Christian-like, and beneficial to them, and eventually to ourselves. The question to be asked, under every circumstance, is, What will promote the good of their souls? and whatever militates against this, does not become us as Christians. A mere regard to what the world considers right and wrong, in dealing with them in cases of impropriety and bad conduct, is not sufficient, and will often fail to produce any beneficial effect. Many things must be quietly borne with and passed by in servants, as well as in other people. I am not pleading for undue indulgence towards them; but I think, in general, they do not share our sympathy so much as they ought; and we do not treat them with that kindness and love which we should expect from them, were we to exchange places. Perhaps in no particular are respectable persons, professing religion, more defective, than in the general tone of their behaviour towards their servants. They follow the conduct of the world too much in this respect. This subject deserves the attention of your readers; for, apart from other considerations, without good, kind, and judicious masters and mistresses, there will never be affectionate, faithful, and useful servants.

M. S.

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*To the Editor of the Christian Observer.*

A DESIRE to do good belongs to the very essence of Christianity; but this desire is in some minds too greatly separated from the fear of doing evil. Many persons satisfy themselves with endeavouring to promote the benefit of others, whilst they disregard the duty of endeavouring to suppress those evils which, in the ordinary course of things, are almost certain to cause their bene-

volent exertions to prove abortive. I propose to confine myself to an illustration of these remarks in reference to the subject of affording relief to individuals apparently in distress.

Who has not heard the trite observation, that "it is better to relieve ten worthless impostors, than to suffer one really afflicted suppliant to pass by unassisted?" and yet we profess a religion which teaches us "not to do evil that good may come." Many a benevolent man has felt his mind deeply wounded, because, perhaps in his haste, he has improperly refused to listen to the plea of some object of distress, who yet never experienced a moment's uneasiness at having been the cause, by ill-judged liberality, of ten-fold greater miseries—perhaps of having heedlessly aided in promoting the vice, and pauperism, and intemperance, with which his own neighbourhood was already almost overwhelmed; and adding to the afflictions of deserted wives and forsaken families, by encouraging idle and profligate mendicants to revel in public-houses, and other scenes of vicious indulgence.

The frequency of this almost incomprehensible conduct, in persons of benevolence and piety, probably springs from the neglect of considering *the special duties of their own age and country*. The times may have been, when there was comparatively little need to enforce on Christians the duty of watchfulness against imposition, or to guard them against the evil which indiscriminate liberality might produce. This may have been peculiarly the case in the primitive church, when the disciples of Jesus Christ could often give little to the afflicted but their tears, and the men of the world preferred a religion which knew nothing of "bowels of mercies."\* Then the

\* It is not, however, clear, that even in very early ages the evils alluded to were not felt; and in the primitive church of Christ itself some commentators have thought they discerned traces of it in the

precepts which it might be needful almost exclusively to enforce, on such a subject as this, was, that men should be "ready to distribute, willing to communicate." But great is the change, which, in this respect, has taken place in the world now called Christian, at least in our own land.\* From the most benevolent, but ill-judged, motives, we have institution upon institution for the relief of the poor, until at last we have some that actually and obviously hold out a premium to indolence and vice;† besides many that practically, though less glaringly, have the same effect. If the millions of our poor's rates could be increased ten-fold, and the overseers rendered as numerous as the applicants, we should still have the poor with us, and, without doubt the objects of *real* charity, rendered such by a false and injurious system, would rather be increased than diminished.

Let it not, however, be supposed that there is no room for the exercise of benevolence in affording succour to the destitute and afflicted; far, very far from it; but it must appear, to every reflecting mind, that the circumstances of our age and country render it a duty which

conduct of Ananias and Sapphira, who, they conjectured, by pretending to throw their all into the common stock, hoped to be maintained for life out of the charitable funds of the religious community to which they hypocritically attached themselves. Indeed, unless they had some such interested motive, it may be difficult to account for their conduct; vanity and ostentation alone not appearing to have been adequate inducements for selling their estate and giving away even a part of the produce, especially in minds in which avarice had evidently a dominant sway.

\* I confine my remarks to our own land; my paper being addressed practically to my own countrymen and countrywomen; but justice demands that I should add, that we are much less assailed by clamorous mendicity in this than in many other countries; though, if our *legalized pauperism* be taken into the account, we shall, I fear, have no reason to boast of our superiority, but very much the contrary.

† It is the rule, for example, of some Benefit Clubs, to allow so much a-week to any member whilst imprisoned for debt,

to discharge aright requires the utmost discrimination, and is of no easy performance. Every true Christian, therefore, should avoid countenancing, in however slight a degree, those evils which wrongly directed charity has already brought in some places to an alarming height. It is, no doubt, exceedingly troublesome to investigate the cases of strangers who apply with a piteous tale of sorrow for relief; and it is often difficult, with much exertion, to discover the real extent of distress, even when the applicants for assistance are in some measure known. Genuine charity will, however, bear in mind, that one case thoroughly examined into is an evidence of more real benevolence than a multitude carelessly relieved. Let it be remembered also, that the ability to do good and to communicate, even where it is most extensive, has its limits; and it will not surely be difficult to answer the question, whether that man best employs what he has to give, who bestows more liberally, and to the full extent of his resources, on the few cases which he can thoroughly investigate; or he who gives a careless gratuity, in a more indiscriminate manner, to a larger number, as much perhaps to get free from their importunity as from a hope that his bounty is well bestowed.

O. U. A.

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*To the Editor of the Christian Observer.*

THE impropriety of Clerical Sporting, has been so often animadverted upon, and is so generally allowed by all seriously reflecting persons, that I know not that I could add much, if any thing to what has already been so frequently and so well said upon the subject, both in your own pages and elsewhere. But as the season for the destruction of game, will have arrived on the day in which your next number will salute the eyes of the public, permit me to discharge one straggling September shot, in hopes it *may* at least graze

some of these thoughtless delinquents. Happy should I be if it might strike them so deeply as to deter them in future from the practice! At all events, even a slight annual remonstrance may be of use to confirm those who have somewhat waveringly discontinued the practice, and to determine others who are hesitating whether or not to adopt it.

Let me, then, caution my Reverend brethren against the idle habits which the seductive practices of hunting and shooting too frequently induce. Let me caution them against entering into competition with the lay-inhabitants of their neighbourhood. A Clergyman cannot be too circumspect in his appearance, in his conversation, and in his conduct. It is not decorous to behold the man who sustains this solemn office, in an uncouth dress, and accompanied by his dogs, trespassing on the lands and rights of others. It is not becoming a Clergyman, that his conversation should be principally about dogs and game, or that he should value himself more upon his being a good shooter, or hunter, than a good divine. Roving pursuits lower the dignity of those who follow them: most of all of the "ambassador of Christ." Clergymen, who become professed sportsmen, too often forget that they are Clergymen: they are so much engrossed by their low concerns, that they have no leisure for the high duties of the clerical profession. Let me advise my elder brethren especially, to set becoming examples to the younger clergy, by a sedulous and punctual discharge of their parochial duties.

The time of a Clergyman may be sufficiently taken up in visiting the sick, consoling the distressed, relieving the poor, and superintending parochial schools. If, however, he should consider much exercise in the open air to be conducive to his health, no amusement can be better suited to a clergymen than that of horticulture.

A CONSTANT READER.



## Review of New Publications.

1. *Palingenesia, The World to Come*, Paris and London : 1824.
2. *Letters by Basilicus*. Reprinted from the Jewish Expositor for 1820, 21, 22.
3. *The Coming of the Day of God, &c.* By an humble Expectant of the Promises. Dublin and London.
4. *Scriptural Doctrine of the Last General Judgment*. By J. E. JONES, M. A. Gloucester : 1823. 2s.
5. *Letter to the Rev. J. E. Jones, occasioned by his Sermon on Modern Millenarianism*. By JOHN BAYFORD, Esq. F. S. A. Author of "Messiah's Kingdom."
6. *Practical View of the Redeemer's Advent*. By Rev. JAMES HALDANE STEWART, M. A. &c. 1825.
7. *Messiah's Kingdom, a Brief Inquiry into the Second Advent*. By JOHN BAYFORD, Esq. London. 8vo. 10s.
8. *Predictions and Promises of God respecting Israel, a Sermon on the Baptism of Mr. Alexander, late Reader in the Jewish Synagogue*. By the Rev. J. HATCHARD, A. M., Vicar of St. Andrew's, Plymouth. 1825. 1s. 6d.
9. *Conversion of the Jews, a Sermon delivered in All-Saints' Church, Manchester, after the public Baptism of a Jew and his two Children*. By the Rev. C. BURTON. 1824.
10. *Discourses on Prophecy*. By the Rev. JOHN DAVISON, late Fellow of Oriel College. Second Edition. London. 15s.
11. *Exposition of the Book of Revelation : in Forty-four Discourses*. By the Rev. H. GAUNTLETT, Vicar of Olney. Third Edition. London. 8vo. 1822.
12. *Practical Remarks on the Prophecies*. By the Rev. EDWARD

BICKERSTETH, Assistant Minister of Wheeler Chapel. London. 1824. 12mo.

(Concluded from p. 435.)

WE have already noticed the improved state of the Millennial question within the last two centuries ; and shall accompany our readers through such remarks on intermediate writers as our limits may afford, down to the present *revivification* of the subject in a spirit, perhaps, not quite such as we could have wished and expected. It is a curious fact, that the two great contemporary commentators, Grotius and Mede, should have been penning, perhaps at the same moment, early in the seventeenth century, the opposite representative sentiments of all former ages respecting the Millennium ;—Grotius, with the Allegorists of old, tying down its nature and meaning to the successful establishment of Christian doctrine and Christian practice ; which event he dates from the era of Constantine, though some writers place it earlier, and others later : whilst Mede, on the other hand, stands forth as the representative of the little band of ancient Millennaries ; and leads the modern ones, first, in placing the commencing date of the 1000 years at the conclusion of the other Apocalyptic periods, after the destruction of the Dragon, the Beast, and the False Prophet, and synchronically with the out-pouring of the seventh vial, and the sounding of the seventh (or third woe) trumpet ;\* and next, in asserting the actual resurrection of the dead in Christ

\*To this very period, indeed, Tertullian nearly approximates, in a passage partly referred to by Mr. Davison, (in our ed. Lutet. 1675. p. 339 ; or p. 397 in Mr. Davison's ed. Lutet.) as a proof of the exactness and comprehensive views of that father upon the great New Testament prophecy of the coming of Anti-Christ.

during this blessed period, and the welcome union of Jews and Gentiles as one body in him, settled in the ancient capital of Judea, the long-lost city of holiness, Jerusalem—Jerusalem, however, in a very different condition from what it once was, or indeed can now be conceived to be. In truth, the once Holy Land would now be very far from a desirable inheritance—nor could it well become so, without a miracle; and when the Jews are converted to Christ, we doubt not, that, having found a spiritual Salem and High Priest, and an endeared brotherhood in the whole family of Christians, they will not be anxious for returning to a literal Jerusalem, but will cheerfully content themselves with the stations and the places in which it shall please God to call them. But this by the way. Mede, further, throws some blame on Tertullian for seeming to put off the work of conflagration and renovation till the *end* of the Millennium and the final Judgment; and rather apprehends, with other ancients, that a purifying fire is to *commence* the Millennium; and that the Lord Jesus will even then “be revealed from heaven in flaming fire,” such as may properly besee a commencing fire of judgment, for the burning out of all the stubble of wickedness, and the establishment of a new heavens and a new earth, wherein dwelleth righteousness.

And here Dr. Thomas Burnet, in the beginning of the last century, comes in to seasonable aid, by providing his exquisitely wrought and highly eloquent description of an actual renovation of all things by fire, and a universal conflagration of the whole globe itself, and all the works that are therein. Imagination, we may truly say, pants and toils under the glowing figures with which this great theorist introduces us to his new creation: and that creation he follows Mede by name, and the elder Chiliasts, in peopling with risen saints, and planting with his new, and after all highly

figurative, Jerusalem. The *personal* appearance of Christ upon earth, during this sabbatical Millennium, seems indeed by these writers, though not by modern Millennaries, confined to a Divine *schekinah*, or cloud of glory, similar to that in former periods of Jewish history; but from this happy state are to be gathered away all things that offend, and they that do amiss. “Disease is none;” and the whole series of “happy negatives,” delineated in Rev. xxi. and xxii., will have their full place. Upon the question of a succession of generations, by marriage and by death, there seems to be small agreement: only, so far as we can trace it, this succession is denied with regard to saints actually recalled to life during this interval; and is confined to such survivors, according to Mede, after the fires of the first judgment, as are thought worthy of this first resurrection. This is, in truth, that great, that “*ONE day of the Lord*, which is as a THOUSAND YEARS:” during the whole of which time the process of judgment is to be virtually regarded as proceeding, and the King continuing to sit on the throne of his glory. His reign now substantially commences. His saints now inherit the earth. His foes are made his footstool; and the prophecy now is satisfied, that “God will bruise Satan under your feet shortly.”—Satan is, in truth, bound for a thousand years. He is loosed after, but for a little space. He then proceeds to his accustomed work of deceiving the earth; and with his armies, Gog and Magog, dares the very camp of the holy city. But all is security and peace within. The fire from God comes down out of heaven, and devours leader and army. And then the mystery of God is fully accomplished by that same fire precluding the awful and terrific blaze of eternal judgment itself. The “great white throne” is then set; the “books” are then opened; “earth and heaven,” that is, our lower atmosphere, “fly away”—become,

according to Dr. Burnet, a *bright star*;—and the dead, small and great, alike stand in one great contemporary multitude before the throne of God, and are judged out of the things written in the book. The saints formerly risen, and all who had part in the first resurrection, become assessors at the dread tribunal; and the eternal future which then ensues, as distinct from the Millennial blessedness detailed in the twenty-first and twenty-second chapters of Revelation, is now hidden from our eyes. The hell and heaven of Christian expectation remain a sort of unfigured blank under this hypothesis,—a portion of the “colourless” ether; which cannot better be described than in a quotation we shall now introduce from Palingenesia, in order to verify much that we have stated on the Millennarian scheme, and to bring it down to modern times.

“Think not—O! vain objector, we disclaim,

As inconsistent with this world to come,  
Or hell or heaven—we of either speak  
According to the oracles of God,  
As far as they have spoken.—We believe  
Eternity, but do not use the term  
With reference to time and circumstance  
Of limited duration, and the course  
Of this or any world that hath an end.  
Ages of ages without number roll  
Before the face of their Eternal King,  
The great incomprehensible I Am,  
When this world's transitory stage, and  
earth

And heavens that succeed, are fled away  
And found no place for them: and thus  
the soul,

That seed of immortality, a germ  
Of amaranthine bloom, transplanted there,  
'When first it grew,' will bear immortal  
fruit

According to its properties.—We leave  
The veil where it is plac'd beyond the  
throne.

White with excess of brightness, as the  
beams

Of solar radiation merg'd in one,  
In sight are colourless.—The second death  
Sufficeth us to know will be the lot

And portion of impenitence.—The just  
Whose names are written in the Book of  
Life,

Can die no more; but what those words  
imply

'God will be all in all,' we are not wise  
Above that which is written to unfold.”

Paling., pp. 173, 174.

We interrupt the quotation to remark, that the *soul*, “that seed of immortality,” is here put in *contradistinction* to St. Paul's simile in 1 Cor. xv. which has respect to the *body*, and which here is solely applied to the revivification of the body for the Millennium. This is but one example, of the too many instances in which we find Revelation misconstrued to suit the views of *modern* Millennarians; and can only be referred to similar sentiments in the discourse (No. 3 on our list) by “An humble Expectant of the Promises,” who says, p. 36; “It should be remembered, that if the Scriptures reveal something short of what some have expected [with regard to *the glory attending on salvation*,] they should submit.” Our quotation from Palingenesia, however, proceeds, with a view to explain that the new heavens and earth we look for have reference *only* to the Millennium on earth, not to any ulterior bliss in heaven itself, according to the usual, and we think scriptural and legitimate, ideas of heaven.

“Reason and revelation each forbid  
A renovated earth in heaven plac'd,  
According to that strange hypothesis,  
Which contradicting all analogy,  
The laws of nature, and the lapse of time,  
Can find beyond all sublunary state,  
Remains of time and sense, e'en death  
itself,

Crying and pain and sorrow, kings of earth  
And national distinction, former things  
No more to be remember'd—wrath fill'd  
up

Pour'd out again in judgment, within view  
Of beatific vision! and 'no more  
Curse,' where it never occupied a place,  
In the third heaven! paradise of God!  
Such inconsistency, the consequence  
Of transposition in prophetic terms  
Clear in themselves and obvious, although  
couch'd

In language highly figurative—true—  
Yet figures bear analogy to things:  
And none but crazy brains could take the  
toes

Of Daniel's metal image for the head!  
Such were a transmutation strange enough,  
Turning man upside down, and causing  
time

With all political vicissitude,  
To roll upon his axle back again:  
But all relation and conformity  
Must suffer violence to square with scheme



Of that inverted order, under which  
The glorious holy city goeth up,  
Which, to the sight of John in spirit borne  
Unto the mountain by his angel guide,  
'Descended out of heaven, Coming down,'  
Prepared as a bride, and having on  
The glory of her God: when He will  
come

To tabernacle once again with men!  
Transpose the terms—as commentators  
do

Wresting this scripture from its obvious  
sense

And things already hard to understand  
Concerning the last days, by Peter's own  
Acknowledgment confessedly obscure,  
Assume another character and form.

Delineate such who will—we freely grant  
Our common liability to err,  
But claim our Christian liberty of thought,  
Of speech and conscience, if in fear of  
God,

And jealous for the honour of his word,  
We venture thus to differ—nor would add  
Or take away one word of prophecy,  
Remembering that awful penalty  
Denounc'd on such presumption—God  
forbid!

And guide us by his Spirit, for we know  
All may be liars, but he must be true.

Truth is our end not argument; we mean  
Offence to none whom truth would not  
offend:

Fools we would gladly be for sake of  
Christ,

Despising shame, and when defam'd in-  
treat,

And when reviled bless—and warned  
warn;

Absolving thus our conscience from the  
charge

Of having hid our talent, or conceal'd  
That candle in a bushel, which we trust  
Hath been committed to our care to set  
Upon a candlestick—that other eyes  
Not purblind may behold; but prejudice  
Hath neither eye nor ear, a ready tongue  
To speak at large in generals: it shuns  
Particularity, as prone to lead  
To nice investigation, and the test  
Of open evidence—it swallows down,  
As doth an ostrich, iron—lays an egg  
Upon the sand and leaves it, stalks away  
Full of its own importance, or stands still  
And slumbers in suppos'd security,  
Hiding its bead, and thinking none can  
see!' Paling., pp. 175—178.

There is something *objurgatory*  
in the style and tone of these re-  
marks, towards those "ready tongues  
to speak at large in generals," which  
we think they by no means deserve,  
and which such authors as those we  
have quoted (we would speak with-  
out offence) are not entitled to as-  
sume. If the persons they reprove,  
really, as they tell us, "swallow

down, as doth the ostrich iron," their  
present sentiments, they should have  
some credit for so doing, in order,  
as *they* think, to avoid other mate-  
rials of no very easy deglutition or  
digestion, which to *them* appear in-  
volved in the above Millennarian  
scheme, and which *seem* to require  
both Scripture and reason to be  
swallowed into the same gulph.

But, having brought down this  
scheme from antiquity to its last and  
most modern use, we shall proceed  
to perform the same service for the  
opposite class of opinions.

We observed, that Grotius seems  
to us, in the line of commentators,  
to represent the Allegorists, "the  
speakers at large in generals," of an-  
tiquity: and although we apprehend  
all moderns are agreed in rejecting  
entirely the notion of Grotius and  
his constituents, as to a Millennium  
commencing from Constantine, or  
we know not what other past period  
in the Christian history, and termi-  
nating, according to Grotius, when  
a respect for the memory and the  
*relics* of the martyrs ceased in the  
church; still we think it important  
to remark, by the way, that the  
*general notion* of a figurative, or  
rather constructive, Millennium, con-  
sisting in a *general diffusion of*  
*Christian doctrine, and supreme*  
*reign of Christian principles over*  
*the nations of the earth*, certainly  
derives strength from the sanction of  
those great and inquisitive minds  
which understood it of a period ei-  
ther passed or passing Durham,  
who places it *after* the period of the  
1260 years, but antedates that pe-  
riod so as to place us at present in  
the third or fourth century of the  
Millennium, has some very striking  
and copious observations on its na-  
ture, for the express purpose of re-  
scinding marvellous and vain ex-  
pectations of a partial and unknown  
futurity. Bishop Horsely also might  
be read with advantage, by those  
who defer greatly to his powerful  
name—excellent, however, some-  
times, as Mr. Davison remarks, rat-  
her "in force of style than severity

of reasoning," (Discourses, Notes, p. 532)—in order to appreciate duly the real and effective nature of the kingdom of Christ, as *already* set up in the world, and begun to be set up from the earliest periods of the Christian revelation. Such a reign universally extended, and blessed by peculiar interferences of Divine Providence, would, in sober truth, fall little short of all that is really *spiritual* in the anticipations of Millennial glory. The reader may refer to the admirable sermons on Psalm xlv., in which the Bishop describes the Psalmist as "proceeding to the second great period in the Divine history of Christianity, the successful propagation of the Gospel, and our Lord's *final victory* over all his adversaries; a work *gradually accomplished, and occupying the whole interval of time* from his ascension to the epoch, not yet arrived, of the fulness of the Gentiles coming in"—with much more to the same purpose, of the *present* reigning and judging power of Christ. We must remark, in passing, that Bishop Horsley, though very confidently quoted by the Millenarians—

"Prelate of Rochester, whom Asaph claim'd

Worthy of such translation! Pioneer  
Of that great army of evangelists  
Since call'd to fight the battles of the  
Lord"— (Paling, p. 253)

is either not at all, or a very inconsistent, advocate of their favoured Millennium.

It is, in truth, some modification of this spiritual reign of Christ and his doctrines upon earth, which constitutes the Millennium of Whitby and Vitranga, whose opinions, delivered early in the last century—a full century after those of Joseph Mede—we think are most worthy of note on the opposite side. These writers are very naturally startled at the difficulties of the ancient doctrine;—difficulties, indeed, *inexplicable* and *insuperable*, till the day shall reveal the truth; and, therefore, difficulties which leave us quite as unresolved as those on the opposite side could do: and this class of writers, conse-

CHRIST. OBSERV. No. 284.

quently, satisfy themselves with adhering to what is plain and palpable to our present conceptions, and carrying on the present kingdom of the Messiah to the utmost perfection of which it is now sensibly capable, and which, we must with grief confess, it is far, very far, from having hitherto attained. To the eye of faith, a most stupendous change was introduced into the history of the world, though mainly consistent with the present order and course, or at least *face*, of nature, at the day of Pentecost. Miracles of mercy and power were then wrought, as if to shew what wonders are consistent with the wisdom and providence of God, as displayed even in this lower world, in subservience to the everlasting kingdom and gospel of our Lord: and what imagination can set a limit to the exercise of the same power, in a natural course of providence, for restraining the acts of the great deceiver, and establishing the glories of eternal truth? A veil is yet upon the heart, both of Jew and Gentile: who can tell what shall be the effulgence of that spiritual light which shall one day pierce it; or, rather, which shall burst upon the enraptured eye, both of Jew and Gentile, when they shall turn to the Lord, and the veil itself shall be taken away! We are told very plainly, or very figuratively—which shall we say?—that *this* event shall be "*as life from the dead.*" And even before we come to ask whether this be indeed what is meant by *the first resurrection*, we may still clearly perceive that it would be a *resurrection*. When the Gospel, preached first for a witness to both classes, to all the world, to every creature, shall subsequently take effect as far as its witness shall have extended;—when principles of universal toleration (we use the term in no stinted, or merely negative and grating acceptance) shall become as extensive, as now the almost universal reign of contrary principles; or, rather, when tolerance shall scarcely be needed, because "error shall be

none," deserving of the name;—when nations shall come to the light of Divine truth, and kings to the brightness of its rising;—and when, by the adoption of the true principles of "light and love" (may we not, in some cases, be even *now* making advances toward such a state?) all the kingdoms of this world shall become the kingdoms of our God and of his Christ, and he shall for a time reign in the full completion of his earthly power, as he shall hereafter reign in the kingdom of his Father even for ever and ever;—then must it not be said that we have at least *one* Palingenesia, or consummation most devoutly to be wished? The actual tendency of Bible principles to produce this consummation has yet been but feebly tried. But, doubtless, if even a second Pentecostal effusion were needed to give those principles their full efficacy, it is not out of the scope of fancy, nor beyond the expectation of those writers we are now speaking of, that such an effusion might be afforded. It is at least very clear, that, up to this period, what we might call the natural resources of that kingdom of Christ which was established upon earth at the day of Pentecost, have not been fully tried; and *these might* be sufficient, if providentially awakened and called into force, for all that we have hitherto described of a spiritual Millennial kingdom upon earth.

Such, in substance, are the statements of the most scriptural *Allegorical* *Millennaries*; at the head of which we have placed our own countryman, Whitby, and the foreign Vitringa. Whitby most largely and distinctly contends for the interpretation of the Millennium by a general and providential conversion of the Jewish nation. "I believe," says he, in chap. ii. of his treatise on "the True Millennium," "that, after the fall of Antichrist, there shall be such a glorious state of the church, by the conversion of the Jews to the Christian faith, as shall

be to it *life from the dead*; that it shall then flourish, in peace and plenty, in righteousness and holiness, and in a pious offspring; that then shall begin a glorious and undisturbed reign of Christ over both Jew and Gentile, to continue a thousand years, during the time of Satan's binding; and that, as John the Baptist was Elias because he came in the spirit and power of Elias, so shall this be the church of the martyrs, and of those who had not received the mark of the Beast, because of their entire freedom from all the doctrines and practices of the anti-Christian church, and because *the spirit and purity of the times of the primitive martyrs shall return*. And therefore, 1. I agree with the patrons of the Millennium in this, that I believe Satan hath not yet been bound a thousand years; nor will he be so bound, till the time of the calling of the Jews and the time of St. John's Millennium. 2. I agree with them in this, that the true Millennium will not begin till the fall of Antichrist; nor will the Jews be converted till that time: the idolatry of the Roman church, *being one* great obstacle of their conversion. 3. I agree both with the modern and ancient *Millennaries*, that then shall be great peace and plenty, and great measures of knowledge and of righteousness, in the whole church of God.—I therefore only differ from the ancient *Millennaries* in three things: 1. In denying Christ's personal reign upon earth during this thousand years; and in this both Dr. Burnet and Mr. Mede expressly have renounced their doctrine. 2. Though I dare not absolutely deny, what they all positively assert, that the city of Jerusalem shall be then rebuilt, &c. yet I deny, what Barnabas and others contend, that the temple shall be built again: "I saw *no temple* in this new Jerusalem," Rev. xxi. 22. 3. I differ both from the ancient and the modern *Millennaries*, as far as they assert that this shall be a



reign of such Christians as have suffered under the Heathen persecutors, or by the rage of Antichrist; making it only a reign of the converted Jews, and of the Gentiles then flowing into them and uniting into one church with them. This I believe to be indeed the truth of this mistaken doctrine." He afterwards admits with favour the conjecture of Mede, that "there shall be added, though not the personal reign, yet a *vision* of Jesus Christ to them; "for, saith God by Zechariah, 'I will pour out upon the house of David, &c. the Spirit of grace and supplication, and they shall *look upon Him* whom they have pierced;' see also Matt. xxiv. 30, and xxiii. 39." And from this and other texts he likewise considers, "that there will be a full effusion of the Holy Ghost upon the church, somewhat resembling that which was vouchsafed to the first ages of Christianity." To this period, in conclusion, he distinctly refers the whole substance of the prophecy contained in Rev. xxi. and xxii. as well as the resurrection of the souls, ver. 4 (or, as he understands the expression, the principles) of the martyrs, and their reign with Christ a thousand years, as stated in chap. xx.; whilst he admits that "the rest of the dead lived not" (ver. 5.) in the literal and plain sense of a bodily resurrection.

But we proceed to Vitrina. Referring to Rev. xx. 1—15, "Shall we," he says, "in admitting the whole current of early antiquity, as well as the most approved moderns, in favour of the true period of the Millennium falling subsequent to the reign of Antichrist, also admit the less prudent and exploded notions of the ancient Chiliasts—*notions of a magnificent earthly Jerusalem, furnished with a temple and Mosaic rites; Christ descending thither, to reign in visible glory over the nations; the martyrs and saints of former ages really risen, and attached in person to the church; the face of the whole earth deflagrated*

and renewed, and bringing forth spontaneous fruits from its renovated soil? Certainly, from such *Chiliasm* I must entirely dissent. For I well know the kingdom of Christ to be spiritual, and his glory spiritual; nor, if ever to be exhibited in glory in this lower world, as I fully believe, will it change its nature and destroy itself." Then, after asserting the conversion of the Jews as indubitable, and allowing the re-edification, &c. of Jerusalem, he proceeds,—“For the rest, it will fully satisfy this, and all other like prophecies, thus to explain their accomplishment: namely, that after the destruction of the great anti-Christian empire, long spaces of time tranquil and peaceful will ensue, during which the church, embracing the Jews in its bosom, grounded and settled on Apostolical principles of doctrine and discipline, resplendent with the light of knowledge and purity, abounding in all spiritual gifts and graces, shall live and prosper in this earth, under the care of pious rulers and prudent pastors—nay, shall spread its wings and diffuse its light and glory all around. Here is my hope, here are the prayers of the saints.” The more prolix consideration of these views he willingly declines, on the very ground of their full discussion by an antecedent writer, Whitby, to whose opinions upon the matter he yields his full assent, and under whose guidance he appears, in his subsequent consideration of chaps. xxi. and xxii. wholly and exclusively to appropriate those magnificent delineations of heavenly bliss to the promises of our terrestrial and short-lived, though glorious Millennium.

Much of the same kind are the views of what may be called the modern school of Allegorical Millenniumarians. Dr. Bogue, for example (see the review of his work on the Millennium in our volume for 1818, p. 744,) describes, or, as some persons would say, "cools down" the prophetic Millennium, the reign of Christ upon earth, to

a period of Christian triumph, and general holiness and happiness, extending throughout the great body of mankind; not to be brought about directly by a miraculous manifestation of Divine power, though doubtless preceded and accompanied by an enlarged measure of the enlightening and regenerating influences of the Holy Spirit; but, in truth, the result of measures already in progress, and greatly to be enlarged, for the conversion and happiness of an ignorant and perishing world. Dr. Bogue indulges too much of imagination in descanting on the details of the supposed process, and may be thought by many persons to allow too little of miracle in his list of causes and "diagnostics"—such as Bible and Missionary institutions, books, tracts, education, reading-clubs, peace societies, the progress of civil liberty and ecclesiastical equality, &c. (to which, and the like, we conclude he has added in his second edition, just published, infant schools, mechanics' institutes, joint stock companies for public improvements, &c.)—yet still, whatever faults may appear in the details of such a scheme, it is at least a rational and probable, and we believe further, a scriptural consummation of human history; and it has besides *this* advantage, which does not apply to the miraculous scheme of interpretation, that it tends to excite the Christian to exert himself with zeal, so far as lies in his power, towards co-operating in so glorious a result.

To return from the modern Allegorists to the modern literal Millenarians, under the guidance of Joseph Mede *ἡ ἀνω*, and his true second and most powerful compeer, Bishop Newton, we must be bold to say, as impartial reviewers, that neither the Millenarians of the present day, nor their opponents, have added much light, though perhaps some warmth, to this still dark question. We cannot, indeed, recede from our opinion, that future events do not, from the very nature

of prophecy, admit of the clearness of the past; or that, after so much said by the wise on both sides, it cannot become either party to dogmatize, or even, without much of humility and deference, to assert, upon questions so remote from human ken. Least of all would we wish to see any one view of the case urged upon men as a matter of faith; being fully persuaded that no *interpretation* of prophetic events past, and much less future, is intended to be the object of *faith*, but simply the prophetic word itself. "Thus it is written," is to us a sufficient pledge that the prophecy will, in some way or other, suitable to the Divine counsels, and to the views of Him who seeth not as man seeth, be fulfilled, in its proper season and proper force; but of the exact nature of the events predicted, or the mode of fulfilment, we do not think ourselves warranted to form any very decisive opinion. Indeed, nothing can in that respect afford a brighter example, or better omen for future improvement in this controversy, than the language and temper of Joseph Mede himself: to say nothing of Bishop Newton likewise, and other leading asserters of the literal first resurrection. They evidently write as if hesitating to "rush in where angels fear to tread." And we cannot but strongly recommend the attention of those living authors, who have the credit, or who make the avowal, of like works with "The Messiah's Kingdom," "The Humble Expectant," "Palingenesia," "Basilicus," &c. to study well such expressions as we shall give at the bottom of the page, from the altogether stupendous Mede.\*

\* "In so great a mystery," says Mede, "it will be enough to 'speak in generals,' not too curiously to investigate particulars; lest a too great disposition to expatiate be saluted with that of Solomon, 'In the multitude of words there wanteth not sin!'" "Yea, reader, laying aside all prejudices, weigh the matter in the fear of God; and in the judgment of charity, if any where I have offended, pardon me." And having concluded his short hints,

—Millennial studies, we are afraid, have not advanced since his time at the rate they seem to imagine. And whatever improvement we owe (and it is much, under God) to such labours as those of Mede, on the one hand, or a Whitby, &c. on the other, we are far from thinking that either "Palingenesia," or the "Messiah's Kingdom," will tend materially to enlarge it. They had the Scriptures, as these moderns have; and we think the latter are not altogether in a disposition to profit by any increasing light, to which perhaps they may appeal, in modern studies. Their tone of confidence in the truth of their hypothesis seems to be—we say it with great reluctance—their only step beyond the reach of their elder teachers; whilst we as frankly acknowledge, that some examinations of their writings may possibly fall short of embracing some points which the question, if it must be handled at all, seems to require to be noticed. Mr. Jones, for instance (No. 4 on our list,) in his earnest and

"These things," he says, "reader, I have suggested, not rashly asserted. But I defer the whole to be judged out of the word of God by the church [Basilicus is far less courteous, for he says, "benighted church, and lying in darkness,"] to whose verdict, as is most fit, I submit with all readiness those my sentiments respecting this *mystery*."—D. Lawen, who disputes much with Mede, asserts *roundly* the same Millennial views, as a *questio nobilissima*, *apprime necessaria*, &c.: to which Mede replies, in *humble* thanks, but with an implied check for agreeing with him only in that which was far the most paradoxical of all his opinions, and in which he had *fewest* friends and supporters. Again, replying to other strictures through a friend, he remarks, "In my Apocalyptic comments I have said nothing as to the *particular mode* of the Millennium, the then state either of the world or the saints; these I have left, *of set purpose*, open, and in *generals*."—So much for Palingenesia's censure of those who "speak at large, and in generals," on this subject. Then, speaking of the restitution of all things, he breaks out, "Sed quo abeo? Consilium mei memor, Scripturaria isthac cymbula altius non penetrabo in hoc mare." Poor Joseph Mede's little skiff! what is it compared with the Columbuses of Mr. Bayford and Basilicus?

excellent sermon on the Last General Judgment, urges very strongly, and properly, the danger of disuniting the resurrection and judgment of the righteous and of the wicked; of carnalizing and temporalizing the reign of Christ, &c.; but he does not aim at reconciling the manifest allusions to such a temporal reign in Millennial prophecies *with* that inheritance "reserved for the saints," as he properly observes, "in heaven." We do not, indeed, blame him for not wishing to puzzle himself and others with such a discussion, though Basilicus and his associates might perhaps fairly object, that till this is done all the necessities of the argument are not fully met. Mr. Jones, however, may as fairly reply, that he believes the hypothesis of his opponents to be both dangerous and unscriptural, and that he can prove it to be so, without volunteering any counter hypothesis of his own; and in this we are rather disposed to commend his modesty than to censure his reserve. The doctrine of these modern Millennarians extends, as we understand it, to this, that there is not a syllable in Scripture about what *we* call heaven; that all that is said of heaven applies *only* to the Millennium; that the state after the Millennium is an unrevealed blank.—Now surely we may maintain that such a view is palpably erroneous, even if we should not pretend to unfold the *real* meaning of all the passages which are alleged to prove it.

Unwilling, then, as we are to take any direct part in this difficult controversy, and confessing again and again that we neither offer to others, nor form for ourselves, any decisive opinion respecting the interpretation of unfulfilled prophecy, we still feel ourselves called upon to pen some few observations, first, upon the particular scriptural arguments in the case under our consideration; and, finally, upon its general bearing on the whole subject of prophecy, and on the feelings of the Christian mind. We quite agree with the Millennarians



rian writers, that the appeal must be made to Scripture, and Scripture alone: and in the use of Scripture we agree with Basilicus, that

merely to oppose "passages of Scripture to one another, instead of comparing them, thus observing their consistency and respective applications, we mutilate the character of both, cast them out of our hands as it were, and break them to pieces as Moses did the first tables of the Law, whereas by holding them up together, we may find them to be as consistent as the two parts of the decalogue itself." p. 56.

To this, however, Basilicus will in turn give us leave to add, perhaps a still closer and more apposite observation from the acute Dr. S. Clarke, who, in his Sermon on the Justice of God, remarks, "It is an observation of great importance, and necessary to be attended to in this as in most other doctrines of religion, that obscurer passages of Scripture are always to be interpreted by the plain ones, and not the plain ones made doubtful by those that are more obscure. And the reason is plain, because that which is at present obscure may very easily, in the event of things, and in the unfolding of Providence, have the difficulties removed, and make a final harmony and consistency of the whole; but if that which is once clearly and plainly revealed, in words express and full and without ambiguity, is ever in any wise to be shaken by any after-discovery, or if a general perpetual rule can be made in any degree uncertain by the present difficulty of application of any particular case, then can there never be any certain assurance of the truth of any doctrine or revelation at all."

But, to come to the point. Following up these principles, must we not be allowed to say, that if the conduct of the Anti-Millennarians is, as is alleged, that of "opposing passages of Scripture to one another, instead of comparing them," the conduct of the Millennarians is unquestionably that of illustrating, or bearing down, the plain and palpable expressions of Holy Scripture, by what is remote and obscure, rather

than of explaining what is obscure by first attentively considering what is plain and undeniable. The future is necessarily, as we must again and again repeat, obscure, indefinite, and shadowy; and yet it is exactly from those passages which seem to particularize and define what, after all, cannot be distinctly known till the event has transpired, that the Millennarian begins and proceeds to model the rest of Scripture.

"After a considerable time spent in this examination, he can now say, that, till he saw the prophecies in the way he now sees them, he did not understand, perhaps, one chapter of them, at least with any degree of clearness; nor till then understood or rightly valued many of the simplest blessings promised to the church, and offered to her as objects of faith and lively hope. In making this assertion the writer does not stand alone, but is happy to say that many, whom he must ever respect and esteem, some of them valuable ministers of the Gospel of Christ, and all of them persons of sound judgment and true piety, fully agree with him, and say that they now see a harmony and clearness in the Divine Book, that they never did before." Day of God, p. 4.

Doubtless, at the head of prophecies thus instructive to Millennarians stands the one only passage, in Rev. xx., which distinctly, or at all, asserts the doctrine of a Millennial resurrection: and this *first* resurrection we have seen already to be one of the main points at issue between the contending parties. This, says Joseph Mede, and after him all his followers, is a true and literal resurrection, because "the *rest* of the dead *lived not again*," in a *literal* sense: and there must be a *συγχωρία*, or agreement, between the two expressions; or, according to Basilicus,

"The living of the saints [souls of the saints,] and the living of the rest of the dead, in this passage, must obviously intend living in the same way, or the character of the resurrection is similar; in both cases it is bodily, for in this sense alone is any resurrection common to the saints, and the rest of the dead or mankind in general—thus 'in Adam all die,' and thus truly in or by Christ 'shall all be made alive.' In a spiritual sense, those who live and reign were already 'risen with Christ,' and 'alive unto God' by faith,

and in that sense the rest of the dead whose bodies are raised at the end of the thousand years will never live at all—they were dead already in their souls, and will receive their bodies only to be placed under the power of ‘the second death.’”—Basilicus, pp. 20, 21.

Now, not by “opposing,” but by “comparing” Scripture with Scripture, that which is obscure with that which is plain, it appears to us that a *συστορία*, and an *αντιστορία* too, may be obtained here; but of a very different nature from that which either Basilicus or his instructor Mede assumes. The very plain description of the final resurrection of “small and great”—that is, as it would clearly appear at first sight, of ALL, without exception—which immediately follows in Rev. xx. 11, &c. leads to a strong supposition, *a priori*, that the former obscure “first resurrection” could not be of the same nature with the latter event; since those could not literally rise beforehand and live again, who were to rise from the dead at the general resurrection: and hence we are immediately led, at least, to look for some other explanation. Now the *Allegorists*, as we have seen, find no difficulty whatever in applying the first resurrection of the souls of the martyrs to live and reign with Christ, to a spiritual revival of their principles during the Millennial period: and we would ask, why are we not to grant to the Millennarian the *συστορία* he requires, by understanding “the rest of the dead *living not again* till the thousand years are finished,” of a *figurative resurrection* also? That is, the prophet would intimate, we may suppose, that the *other* and *opposing* principles of vice, and infidelity “lived not again,” to disturb and defile the church of God, or interrupt the harmony of millennial saintship, during the whole period of the thousand years. As to the spirits of the saints, they lived, and they reigned with Christ, in an earthly but purely spiritual dominion, for a thousand years, whatever may be the limits of that pro-

phetic period; after this, also the rest of the dead rose, figuratively rose, under the personification of Gog and Magog, but only for greater and sorer judgments, preparatory to the grand, final, and literal resurrection of small and great, good and bad, to be judged together, and sentenced together, out of the books. Indeed, all the Millennaries, without exception, seem to us guilty of a great scriptural inaccuracy in denominating this “the *second* resurrection;” a phrase never warranted in Scripture, and, we might perhaps say, rather pointedly avoided, as if to shew that they were by no means to be connected together, nor viewed as two parts of one great scene, or as “one great DAY of the Lord,” but entirely distinct in nature, time, object, and circumstance: the one, a resurrection of principles or souls; the other, literally of bodies out of the grave: the one, a re-production of defunct influences and powers in the then existing state of the church; the other, an actual consummation of all things, a grand ceremonial conclusion to every preceding dispensation. And as it happens, we have a passage, by the very same inspired author, to somewhat of the same purport, or at least pursuing the self-same order, with this prior spiritual, and that final and literal resurrection. We turn to St. John’s Gospel, chaps. v. and xii. “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but *is passed from death unto life*. Verily, verily, I say unto you, The hour is coming, and now is, *when the dead shall hear the voice of the Son of God: and they that hear shall live*. For as the Father hath life in himself, so hath he given to the Son to have *life in himself*; and hath given him authority to *execute judgment* also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which *all that are in the graves shall hear*

his voice and shall come forth ; they that have done good, unto the *resurrection of life* ; AND they that have done evil, unto the *resurrection of damnation*." (John v. 24—29.) "Now is the judgment of this world; *now* shall the prince of this world be cast out." (John xii. 31.)—Other similar passages might be adduced : and do they not jointly lead to the view of a *first* spiritual resurrection, by conversion to God ; and a *first* judgment, concurrent with the actual present reigning power of Christ, and a *final* and general recall from the grave, of the dead, small and great ; when *all* that are in the graves—*all*, without exception—shall come forth ; "they that have done good, to the resurrection of life ; and they that have done evil, to the resurrection of damnation ?"—It does not interfere with the argument, that the Evangelist alludes only to the spiritual life in single converts to the Christian faith, and the Apocalypse (if the allegorical interpretation be right) to an aggregate resurrection of similar principles in the breasts of multitudes, or that the Apocalypse adds also the circumstance of the rest of the dead living not in *their* evil principles during the same period. The analogy of the two passages is so far clear, as containing in juxta-position the two doctrines of a *first* and a *final*, or a *spiritual* and a *literal* resurrection ; and they occur, too, with a very remarkable affinity in some of their expressions and circumstances. The final resurrection in both cases, is clearly and palpably the same : the spirituality of the prior resurrection, is likewise clear in the Evangelist (chap. v. 24 :\*) and we cannot there-

fore but say, that we have some ground of analogy for assuming the spirituality of the first resurrection in the Apocalypse. We, however, wish to be understood as speaking only very generally ; not adducing the passages in St. John's Gospel with a view of explaining what is meant in each instance by the terms *life, death, resurrection, judgment, &c.* but merely to shew that they are applied, and some of them even in the same passage, both spiritually and literally ; so as to admit a fair presumption that they are not of necessity in every instance literal, when employed in other passages, and especially in the Apocalypse, by the same inspired penman.

Another most important series of prophecies, which follows in the twenty-first and twenty-second chapters of the Revelations, has shared the fate, of what we must call "private interpretation," to a surprising degree. It is simply a representation of *heaven* to the Anti-Millennarians ; of whose use of it the Millennarians speak indeed in no very measured or respectful terms.\* It is to Whittby nothing but *the conversion of the Jews*, perhaps re-assembled in their new earthly Jerusalem. It is to the direct Millennarians a delineation of *their* splendid temporal *Millennial* Jerusalem ; where each is pleased to revel in all the luxury of poetic invention : and temple, or no temple ; death, or no death ; marriage, or no marriage ; carnal, or spiritual delights ; for a longer, or a shorter time ; in a world either

souls, dead in sin, quickened and made spiritually alive ;" being doubtful, he says, to which of the two it really refers.

\* "It is a truly awful fact, that in a pamphlet already referred to, (a pamphlet, respecting which, every true friend to spiritual religion will have reason to lament that it ever saw the light) *going to Heaven* is more than once alluded to in a tone and manner which fall very little short of absolute contempt and ridicule. The author of these pernicious letters, had the fullest ground for the apprehension which he himself expressed in the very outset, that his views would give offence to serious Christians." Jones, p. 31.

\* We may perhaps add ver. 25, which from the expression "and now is," many good expositors consider as referring to our spiritual resurrection from sin, alluded to in ver. 24 ; and not to the final resurrection, spoken of in the following verses. Doddridge, in his Paraphrase, applies it ambiguously to "some dead bodies raised to life" during our Lord's incarnation upon earth, and to "many



partially, or universally renovated; are among the varieties to be found in this happy state; but all at length to be terminated and dissolved, through certain intermediate conflicts of Gog and Magog, in that unfigured and "colourless" void of the eternal state. Happy should we have been to have found any thing like the attempt, in the several classes of writers before us, to reconcile those discordant opinions; and properly to appropriate a prophecy, rather a promise, unquestionably among the most interesting and animating in the whole book of God.—It is remarkable, as Mr. Bayford has observed, that all the considerable prophecies of the Old Testament terminate in a similar description; all strongly pointing to an union of the Jews and the Gentiles, flowing in, in their fulness, to Millennial blessedness. How then shall we be taught to view this blessedness; or, if not ourselves permitted to witness upon earth the fulfilment of Millennial predictions, still to find our share in those exceeding great and precious promises, by which "we may escape the corruptions of the world through lust," and become partakers of a Divine nature? The answer to these questions will, we believe, be most readily found in that well-known principle of prophetic interpretation, the *double sense*;—an hypothesis certainly not without difficulties, but which at present we shall venture to take for granted, it being the current hypothesis of the best divines; especially of those who have most deeply entered upon such discussions as the present. Bishop Horsley in a most remarkable manner lays down this doctrine, in his Sermons on 2 Pet. i. 20; and confesses his own former error, in imagining that prophecy, in order to be a complete vindication of the proceedings of Divine Providence, should have but *one* direct sense, and one direct fulfilment. "Thus," says he, "I reasoned, till a patient investigation of

CHRIST. OBSERV. No. 284.

the subject, by God's blessing, brought me to a better mind."—Then, having mentioned one particular instance, he proceeds: "The application of the prophecy to any one of these events bears all the characteristics of a true interpretation,—consistence with the terms of the prophecy.....consistence with the prophetic system. Every one of these events, therefore, must pass, with every true believer, for a true fulfilment."\* How, then, shall we apply the principle here, but as it is applied by almost all expositors in Matthew xxiv., in Mark xiii., in Luke xvii. and xxi.? We have there a description of the Jewish wars, and the judgments on the Jewish nation; and these are regarded as significant of the events of Christ's coming, and of the end of the world. As we cannot clearly sever these events from each other, in the close connexion which binds them together throughout the whole tissue of those remarkable prophecies; so it is as difficult to sever the delineation of the triumphs in reserve for the church of Christ, as found in the twenty-first and twenty-second chapters of Revelation, from a further mystic development, in the same chapters, of final judgment; a separation of the good and the bad; and a transfer of the good into an eternal and unchangeable bliss.

\* Basilicus refers to Horsley for this double sense of prophecy; as also to Lord Bacon—we presume where he speaks of its "springing and germinant accomplishment throughout many ages, though the height or fulness refer to some one age" (*Advancement of Learning*, book ii. *Historic. Prophetica*;) also, where, in speaking of the literal histories of the Jewish church, Lord Bacon regards them as "pregnant of a perpetual allegory, and a shadow of the work of redemption to follow." (*Confession of Faith*.)—We think Bishop Horsley has a little scrupled the application of his own rule, in the explanation of "the end of the world;" but we are still more sure that Basilicus fails in the proper use of his "inchoate and complete accomplishment of prophecy," (p. 70.) in driving the glorious promises of eternal felicity into the Millennial age, and there finally burying them.

The whole system of prophetic revelation is considered, by many eminent divines, as a gradual figurative development of ulterior events, by the means and through the medium of lesser temporal incidents.—Thus the triumphs in Canaan foretell the triumphs of the Gospel: the literal Babylon foreshews the spiritual Babylon, or Antichrist: the first coming of Christ foreshews, in some remarkable way, his second coming “in like manner:” the sabbath on earth exhibits beforehand the heavenly rest. It would fall in with such an analogy, if a sabbatical millenary of years on earth, in all the peaceful triumphs of Christian purity (we say not directly miraculous, but in the accelerated progression of the principles of the Gospel, under the especial influence of its Divine Author) should predict and shadow out that eternal rest which yet remains for the people of God. We do not assert that the fact will be so; we profess our utter ignorance on the subject—but we urge the possibility, we may say the probability, on Scriptural grounds, as an answer to those who tell us that *their* view is the only one that can for a moment be entertained, after fairly weighing the evidence on the subject. We have no *strong* opinion, and we do not think Scripture warrants us to have one, respecting the nature, the extent, or the duration of the Millennial glory: but if we must adopt some hypothesis, the above is the most probable we can at present form.

The fact however is, some will tell us, that no accomplishment short of a literal Millennial resurrection, and the splendours of an earthly Jerusalem, will meet the magnificence of prophetic delineation on this subject. But the fact is, we would reply, that no accomplishment short of an exceeding and eternal weight of glory can possibly meet, either the supposed predictions of Millennial bliss, or the actual promises of the blessedness of the righteous; “They shall

reign FOR EVER AND EVER.” It seems to us that Millennial writers magnify the intermediate stage of prophetic progress into a grandeur by no means designed—and a grandeur, after all, short-lived, earthly, sensible, and entirely, we may say, non-descript—instead, rather, of first reducing that which is limited in its very nature and essence, keeping it within the natural bounds of all temporal events, and then stretching forth their eyes and their desires to that eternal glory which is beyond; of which indeed these temporary, these momentary, triumphs of a Millennial day give the outline, but which is really to be filled up in the beatific and eternal vision of God himself. We may justly regard the 21st and 22d chapters of the Revelations as “a little book” of events in the church during the preceding predictions of the 20th chapter: but when we remember that this chapter itself stretches far *beyond* the bounds of time and space, even beyond the judgment of the great day, to the final destiny of man, it is strange indeed, in our view of the case, to limit this little “book of the church” *within* those bounds which the very prophecy it was to illustrate had palpably outstretched and overleaped.

And we must here remark, in alluding to other comments of controvertists on this point—whether Whitby, on the one hand, or Basilicus, &c. (for here extremes meet) on the other—that one of the most dangerous tendencies of their expositions is to be found in a perfectly unscriptural limitation, as before hinted at, of future duration, in reference to “the ages to come,” “the end of the world,” and other Scriptural expressions indicative of an unseen and unlimited eternity. The *present* judgment of Christ going on in the church and in the heart, we quite understand. We can comprehend the extension of *that* by means of spiritual, and even miraculous, effusions of the Holy

Spirit. We can imagine overwhelming temporal judgments, individual and national. We can picture to ourselves a reign of Christian principles, in consequence of these providential orderings, which shall realize all that still remains to be realized of the promises made respecting the progress of the Gospel, as relates both to the Jew and the Gentile. In this sense we can understand even literally, that "The meek shall inherit the earth;" and that in the ages to come, God shall make known the mystery of his Gospel, in a way in which it has hitherto failed of its promised success and promulgation among the nations of the earth. We can conceive all this; and further, that, in spite of all those terrific portraiture of still remaining disease and vicissitude, and death itself, to which Dr. Burnet so pathetically alludes, this state of things would still become a little picture of heaven upon earth; that it would be a redolent of Paradise; and that, to those who shall be happy enough to view those peaceful Millennial glories, it may be most truly said, "Blessed are the eyes which see the things which ye see; for many prophets, kings, and righteous men have desired to see the things which ye see and have not seen them; and to hear the things that ye hear, and have not heard them." In a sense which we might feebly realize perhaps, in our purer moments of *present* Christian communion, it shall then be said, "The tabernacle of God is with them; and he will dwell with them, and walk with them; and they shall be his people, and he will be their God." And every spiritual promise, which we now realize to our comfort and sustentation in the worst of times, may then (if indeed it should appear to be needful) be habitually brought home with a power and efficacy to the heart after which we can only now thirst and aspire. Then, with double force, may the Apostle's sense, even of his own existing privileges at that time, be

kindled up in the soul: "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly and church of the first-born, which are written in heaven; and to God the Judge of all; and to the spirits of just men made perfect; and to Jesus, the Mediator of the new covenant"—  
"We receive a kingdom which cannot be moved."

But when all this is to be taken off from the ground of things as they at present are, and to be *literalized*, or mystified, into some unknown Palingenesia, some Millennial—we will not, from respect to the subject, say—Utopia,

"Some safe retreat, in depths of woods  
embrac'd,  
Some happier island in the watery  
waste:"

when "a humbler heaven" is to be brought down to earth, and saints are to rise again and converse with bliss, and sinners to lie prostrate in a direct literal sense—just as we are told in Scripture shall be the case with both classes in the eternal world to come—we then foresee, with terror the very consequence which Basiliscus and others contemplate without any visible uneasiness, namely, that nothing which Scripture has said of the eternal state will be believed, or can be understood. Both good and bad having had, at least to a considerable extent, their rewards or their sufferings "in this life," no sufficient ground, that we can see, will remain for their future and eternal sentence: and we shall only have to reduce what is perfectly palpable and plain, to what is absolutely evanescent and inexplicable; and we shall contemplate, alike without hope and without fear, the solemn and unalterable declaration, "These shall go away into EVERLASTING punishment: but the righteous into life ETERNAL."

If, recurring to our former remark, we may proceed upon the



generally received opinion of a primary and a subordinate fulfilment of prophecy, and regard Millennial events as typical of Heavenly happiness, we would place the subordinate and secondary fulfilment of the twenty-first and twenty-second chapters of the Revelation on the same ground with those events. If we compare the still subsequent revival of anti-Christian principles, considered to be personified by Gog and Magog, in the twentieth chapter, with the following verses in the twenty-second chapter,—“He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still: And behold, I come quickly; and my reward is with me, to give every man according as his work shall be,”—we think ground would appear for assigning secondarily many predictions in both the twenty-first and twenty-second chapters to this our punctual spot of earth. And so far we may concede equally to the ratiocinative Whitby and the imaginative Basilicus.\* But this very concession, if made, we imagine should give the death-signal to all the magnificent theories of a new heaven and a new earth as coincident, in their fullest sense, with the glories of the Millennial reign. For how, according to any common or consistent view of *such* a change, are we to find, in this renovated heaven and earth, the spawn, so to speak, of a nefarious crew, who are again to rise and threaten, from the four corners of the earth, the very camp and temple of Jehovah himself? *We*

can readily imagine the long suppression of baneful principles in unwilling outward subjection to the Gospel of Christ, like winds long pent, bursting out at the end of a thousand years, and pouring on the earth a flood of overflowing ungodliness and demoniacal malice;—an outpouring to be met by the Messiah himself in the flames of judgment; and by Him to be repelled and rolled back upon itself, till it shall subside for ever in the lake that burneth with fire and brimstone. But where is Dr. Burnet to find *his* Gog and Magog in the renovated earth, except, as he does find them, “bred,” like Bishop Taylor’s tadpoles, “in slime, and mud of Nilus?” And where is Joseph Mede to find them, but in the most difficult invention, either surviving the Millennial fires, or,—in short, he knows not where. And where does Mr. Bayford find them, but, as he charitably supposes, in a backsliding race of true Millennarian saints, who are to be brought back with rod and stripes from their transgressions? But the topic is *almost wholly* passed *sub silentio* by all modern Millenarians, especially, with small exception, by the fervid author of *Palin-genesia* and of *Basilicus’s* Letters, and by the Humble Expectant. That very omission is ominous. The placing this new irruption of blasphemy and crime after the Millennium by Scripture itself, is ominous; and portends, surely, the intention of the Spirit to establish a doctrine which neither reasoning nor silence can overthrow; namely, that the events of the Millennium are simply concurrent with the present constitution of God’s providential government in his church, and but an increase and completion of the earthly kingdom and judgment of the Messiah established in his first coming in human flesh.

The same principles of inchoate fulfilment will very properly apply to the perpetual commentary on the “ages to come,” “the world to come,” &c.; the *αἰών, αἰώνες*, and

\* “It appears by chap. xx. 9, that after the expiration of the thousand years, Gog and Magog ‘went up on the breadth of the earth, and compassed the camp of the saints about and the beloved city.’ If this be ‘that great city, the Holy Jerusalem,’ a church state on earth must be intended by the last chapters of the Apocalypse, for how are Gog and Magog, or any other enemies on earth, to encompass the mansions of the blessed above?” *Basilicus*, p. 45.

the *αιωνος*, on which many have made ill-favoured attempts in all ages. We consider these, in their fullest sense, applicable to eternity alone. In a secondary or subordinate sense, we will not say they may not be applicable to *other* ages, typical of the final consummation; and, amongst others, to the age of the Millennium itself; an age of triumph in the church, opposed to, but correspondent with, its previous age of sackcloth and sorrow.

But we hasten to another text, on which is built the Discourse on "The Day of God" (No. 3 on our list,) of which we may now perhaps find a sufficient ground laid for us to offer some illustration. Should any reader have travelled thus far with us, he will find we have endeavoured to establish (and it is all we have endeavoured to establish) two very plain and intelligible, and we are firmly convinced scriptural, notions—namely, a grand spiritual extension of Christian principles during the course of the predicted Millennium (without pretending to define what length of time is comprised in that prophetic numeral, or when, or how, it shall commence or end :) and a still subsequent era of *eternal* blessedness, shadowed out perhaps by that former revival, but separated from it by the actual resurrection and final judgment. Now apply these two notions to the text of our Millennial discourses—taken, however, long before his time, by Joseph Mede himself—from 2 Peter iii. 11—13: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for, and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat: nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." We have here, according to the discourse, a distinct order laid down; 1st, of the coming of the

day of God; 2d, of the dissolution of this present frame of things by fire; and 3d, the creation of new heavens and a new earth, wherein dwelleth righteousness. And the new heavens and new earth being assumed to be the Millennial period described in Rev. xxi. and xxii., the whole passage is used, to force upon us a notion, equally necessary to the literal Millennarians with the first resurrection itself, of *certain penal or purgatorial fires*, preparatory to a state of earthly blessedness in the new Millennial Jerusalem. But how does this appear when we apply the two notions above? why, simply thus: that as the Millennial type, if a type it be, *precedes* the fires of the last judgment; so the heavenly reality, the eternal consummation of all things, *succeeds* them: and whereas the new Jerusalem of the Apocalypse had been so described as to answer *both* the asserted type and the reality, the new heavens and earth of St. Peter are so constructed as to look more particularly to the reality, to heaven itself, the Christian's hope, the state of everlasting felicity and everlasting righteousness. We deny not, however, that, even *preparatory* to the Millennium, certain strokes of judgment, certain effusions of wrath, may take place, themselves emblematical of the eternal judgment—just as the Jewish overthrow itself prefigured the end of the world. And we are not unprepared to allow, that in this case the order of the Apostle *could* be verified, according to the "Discourser's" own plan.

It must be acknowledged, that our present search into the scriptural records of the unknown future, is necessarily, from the very principles we have assumed in this discussion, as well as from our limits, a bare suggestion of hints. We can scarcely expect to satisfy any party, on a subject in which we should even think it rashness to be satisfied ourselves; although, on a review, and a re-review, of all the works before us, we are not aware of overlooking any strength of scriptural appeal made with confi-

dence on either side. We have taken especial pains to decipher, if possible, and enter into the mind of Basilicus, in his seven epistolary communications to the Jewish Expositor; and we must really say, that we are yet scarcely resolved whether he intends to assert any thing beyond ordinary Millennarianism, respecting the glorious epiphany, Titus ii. 13; the first resurrection, Rev. xx. 5; the end of the world, Matt. xxviii. 20; the world to come, Heb. ii. 5; the restitution of all things, Acts iii. 21; the kingdom of Israel, Acts i. 6—which are his six palmary texts and topics—or whether his more prudent design is to throw out general scriptural hints in connexion with these *loci*, and to leave his readers to work their way as they can to their own conclusion. At the same time, it is very clear that he has a great objection to the *generally prevailing idea*, upon which we have attempted already to illustrate some of these favoured common-places.

“The most prevailing idea is, that a great extepion of the spiritual kingdom of Christ will take place towards the close of the Christian dispensation, at the end of which Christ will appear in person as the Judge of quick and dead, when the general resurrection, the dissolution of the material universe, the condemnation of the wicked, and the translation of the church to the glories of heaven, will take place together—and these things are, perhaps, invariably viewed in connection with such expressions in sacred Scripture, as ‘the end of the world,’ ‘the world to come,’ ‘the day of judgment,’ ‘the kingdom of heaven,’ &c. &c.” Basil. p. 31.

And his own view, as opposed to this, appears to be that of referring to other more *distinct circumstances* in the *regal* dispensation of the Son of Man, which had not been realized at his first advent: and these circumstances are;

“1st. The salvation of Judah and Israel. 2d. The restoration of the ten tribes. 3d. The gathering of the Jews out of all countries. 4th. The settlement of them in their own country, to be ‘pulled up no more.’ 5th. The universal establishment of Christianity. 6th. The entire destruction of the monarchies of the metal image,

and the enemies of the church. 7th. The unity of the doctrine, and uniformity of Christian worship.” Basil. p. 64.

If this be the main difference between us, we have thrown away much time and trouble to reconcile *agreements* made to our hands; for what discord is there between Basilicus and Whitby, and (except so far as respects a *literal* restoration of Israel and Judah) between Basilicus and every Millennary or Antimillennary, who reads his Bible, in the whole Christian world? But the truth is, our worthy disputant is not satisfied with that “*unity of doctrine, and uniformity of Christian worship*,” which are the essential and only assignable blessedness of any terrestrial Millennium, except he also be permitted to conjoin them with those outward and visible circumstances,—an apparent Saviour, a resplendent throne, a golden city, a nightless day, a deathless body, renovated nature, and, in short, every attribute of the heavenly state itself,—which never can be, consistently with general principles of Scripture, attributed to this lower world. Take out these notions; eradicate their influence, in each remote ramification, upon the statement of the argument before us; and we should find comparatively little to reply to Basilicus, or he to us. Leave these lurking behind, and we have then lengthened grounds for a long, it may be a *millennial*, discussion.

To these notions we have to attribute, what is sufficiently manifest, numerous perversions of Scripture, such as we have alluded to before, and such as those which follow:—“Who shall be punished with *everlasting* destruction from the *presence*\* of the Lord, and from the glory of his power,” applied to the *temporary* judgments of the Millennium, and to the temporary presence of Him “before whose *face*,”\* it is said, “heaven and earth fled away” at the final judgment, Rev. xx. 11. (§ 1. Glorious Epiphany, p. 9.)—

ἀπὸ τοῦ προσώπου, in both places.



"The dead in Christ shall rise first," made a distinction between the righteous and wicked; whereas, in 1 Thess. iv. 16, 17, it is clearly a distinction between the *different servants* of God, those that "are dead in Christ," and those that "are alive and remain till the coming of the Lord." (§ 2. First Resurrection, p. 22.)—In the same section, p. 24, the intermediate blessedness is called "an exceeding and *eternal* weight of glory;" and "the righteous" are promised to "shine like the stars," but without the proper textual addition by the prophet, "*for ever and ever*," Dan. xii.—Also, in the same section, Matt. xxv. 31 and seq. is properly applied to the last judgment, but against the opinion of a brother Millenary, who makes "Then shall the King say," "Then shall the King answer," to be *Millennial* acts (Day of God, p. 15;) and against his own in p. 59, where the "coming of the Son of Man in his glory" is made the same with his kingdom to come, or Millennial kingdom.—Again: "Lo, I am with you always, even unto the end of the world," is allowed to be a spiritual, not personal presence; yet is *translated*, by mere assumption, to mean a personal as well as spiritual presence. (§ 3. End of the World, p. 35.)—In the following section, angels are represented as worshipping the First Begotten only whilst seated on his mediatorial throne during the Millennium, during which time alone the address is considered applicable to him, "Thy throne, O God, is for ever and ever;" whereas the angels are represented as adoring the Lamb previous to opening the seals; nay, when God brought his First Begotten into the world, at his birth, a multitude of the heavenly host attended and celebrated the event. (§ 4. The World to come, p. 39.)—The figurative use of the new heavens and the new earth in Isa. lxxv. 17, confessed to *appear* figurative, is yet distorted to a literal sense, on the assumption that its use in 2 Peter iii. is literal; though

the very contrary might have been far better assumed for the prophet, with respect to the latter passage in St. Peter. (§ 5. Restitution of all Things, p. 48.)—In § 6, on the Kingdom of Israel, it is impossible to confine ourselves to one misconstruction of Scripture; when the whole proceeds on an absolute *denial*, of what is absolutely *asserted* over and over again in Scripture, viz. that Christ was exalted with great power to his kingdom in heaven at his ascension, to be a "Prince," as well as Saviour, of whose kingdom there shall be no end. This kingdom is by Basilicus made to begin and end with the Millennium. "*In the days* of these kings shall the God of heaven set up a kingdom which shall *never* be destroyed;" which is explained by Basilicus to be, *After the days* of these kings a kingdom is to be set up, which *they* shall not destroy (to be sure not,) but which shall come to destroy them, *upon* the utter destruction of the last. p. 60.—"*These things*," we are told, p. 66, "the disciples understood not at the first," nor any one we believe else: only what *they* did not understand, nor Basilicus either, was *this*, the plain scriptural truth, "Fear not, daughter of Zion, behold, **THY KING** COMETH, sitting on an ass's colt," John xii. 10.

For ourselves, we shall only add, that as nothing can answer the visible display of "the King sitting on the throne of his glory," short of the grand ceremonial of the last day, when "before Him shall be gathered all nations: so nothing can exemplify the *present* reign of Christ, and his judgment upon earth, so fully as that first figurative resurrection of his saints to reign with him on the earth; shewing, as it will, that he can master, even "on this plat of ground," on this present earth, and with the natural resources of his kingdom, the great foe for a thousand years. We once had hoped that Mr. Bayford, in his Messiah's Kingdom, had meant no other than

this in the following passage, which we quote in our *own* sense with much approbation, but from which he soon digresses into all the maze of Millennial abstractions, never to return.

"The Lord Jesus Christ, God over all, blessed for ever, was manifested that he might destroy the works of the devil: and doubtless Satan's power over the mind, the will, the affections, and the flesh of man, is amongst the works to be destroyed. Unless this be accomplished before all flesh shall pass away, how can the Lord be glorified in his saints? How can it be shewn what manner of persons the Lord's people ought to be, and shall approve themselves in all holiness of life and conversation?—Except during the period when our first parents dwelt in the garden of Eden, and walked before their Lord in peace and in love blameless, the glory and perfection of man in the flesh, or in his time-state, have never been seen in the beauty of their creation. Ever since the fall, the flesh or mundane condition of man has been exhibited only as filthy, hateful to God, odious and defiled by sin, and under the power of the prince of darkness. The ground too, cursed for man's sake, hath brought forth thorns and thistles, and the very air he breathes, conveys to him the seeds of pestilence, disease, and death. The wicked of the earth rule over it, and all the desirable and pleasant things of creation which remain, seem left only to gratify the passions, and to administer to the vices of the vilest and basest of mankind, who, not content with turning to evil purpose all the good things which have been provided for their use, with perseverance the most insidious, and cruelty the most unrelenting, have continually employed themselves in striving to pervert Jehovah's truth, and to wear out and to destroy the saints of the Most High God. We might conjecture that our gracious Lord would not allow all flesh to pass away, and to perish under the dominion of the evil one, without bringing forth some better things than are to be seen under a dispensation like the present. 'His tender mercies are over all his works.' And shall he not at length shew mercy, and deliver man from the power of sin and Satan? Shall not man one day be brought to serve, and to obey his Creator? If revelation were silent, reason might suggest an answer: but blessed be His name, the question is not left for reason: the gracious purpose of the Redeemer is plainly declared in the words of unerring truth; for 'the times of the restitution of all things,'—'the times of refreshing from the presence of the Lord,' and 'the adoption, to wit, the redemption of the body,' are spoken of as amongst the blessings prepared for them that love him. In these glorious and hap-

py days 'Jerusalem shall be made a rejoicing, and her people a joy: the voice of weeping shall no more be heard, nor the voice of crying. They shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them.—They shall not labour in vain, nor bring forth trouble, for they are the seed of the blessed of the Lord, and their offspring with them.' 'And Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts, the holy mountain.'—'The tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall wipe away all tears from their eyes.'" *Messiah's Kingd.* pp. 4—6.

Another very lamentable effect of this *material* Millennium, is the necessity it induces for professing to disregard *practical effects*. Of all unintelligible perversions of Scripture by Basilicus, the greatest surely is that which, under this head, makes the devil himself preach practical effects to Eve, as a lure to the forbidden fruit; "and which is to be a warning to ourselves how we meddle with practical consequences." (p. 81.) The test established for the detection of false prophets, by Him who came to destroy the works of the devil, was this, "By their fruits ye shall know them"—a text acutely explained by the late Mr. Venn to mean, not so much the mere conduct of the prophet himself, as the conduct produced by his doctrine—and this test, after all, it appears that Basilicus is no less ready to adopt than his opponents; and indeed to enforce with no small urgency, not only on ministers of the Gospel, but on the members of the church of Christ in general.

"It is an observation suggested by a superficial view of human life, and confirmed by common experience, that, objects indefinite and distant, do not affect the mind, or influence the conduct of individuals; whereas distinctness of apprehension, and proximity of attainment, command immediate notice, and excite practical exertion. The Christian church at large exemplifies the remark. The day of judgment, the resurrection of the dead, the world to come, even the recovery of Israel, and the latter day glory of the church, are subjects so confounded by indistinct conceptions of their nature and relative connections, that hitherto they have rarely made a suitable impression on

the mind, and some of them are placed at such an immoderate distance, as to be scarcely perceptible to the eye of rational enquiry. Education, habit, and prejudice, have concurred with a common understanding among men to leave these matters to their own generalities and supposed impenetrable obscurity. The general pleas of presumption, enthusiasm, self-delusion, and the like, are advanced, and admitted as sufficient to stifle at once any pretensions to nicer investigation and advanced discovery. Thus even believers remain in a state of nonage, babes for the most part in divine attainments, and have need to be taught again the rudiments of a science in which, considering the age in which they were born, and the times in which their lot is cast they ought to be instructors to their generation." Basil. p. 97.

This, then, may suitably introduce the very strong views of Mr. Jones on the opposite side, on this very head of practical consequences. After having alluded to the above sentiments from Basilicus, in his sermon on Matt. xxv. 31, 32, & seq. giving the plain and direct view of the general judgment from those words, in opposition to the Millenarian statements, he proceeds, in speaking of these last,

"They who do conscientiously subscribe to these views—for I am now supposing the case of a decided reception, and an honest consistent avowal of them—must as decidedly dissent from views and sentiments which run directly counter to their own. As it is well known that these are not the expectations of the Christian Church, but only of a very small part of it, they cannot otherwise than believe, that the bulk of professing Christians are deluding themselves with false hopes and expectations which can never be realized. These are not the doctrines of the Church of England, and accordingly her Creeds, Articles, Homilies, and Liturgical Services must surely appear to them, at best, mere amalgamations of truth and falsehood. Lastly their own views of the last judgment being so entirely at variance with the obvious and literal sense of the passage before us—this passage, one would think, must be considered by them, much more calculated to betray ordinary Christians into error, than to lead them into truth." Jones, pp. 26, 27.

And again :

"This system appears—

"(1.) To give a weight to the arguments, and a sanction to the opinions, of those who deny, or call in question, the eternity of future punishments. And that such is, indeed the case, who can

CHRIST. OBSERV. No 284.

remain in doubt after what has been already said? If the kingdom which believers will inherit at the second advent of Christ, be a state of limited duration; then, contradictory as it may seem, the everlasting fire, prepared for the devil and his angels, is limited also.

"But let us beware how we thus, any of us, trifle with eternity. The doctrines of an eternal heaven, and of an eternal hell, are not to be trifled with, unless it can be proved that they are cunningly devised fables. Neither are they, who maintain these doctrines, to be almost regarded with contempt, unless it can be fairly shewn that they have no warrant in Scripture for doing so. Here, however, a question may easily be anticipated:—Who even doubts respecting the doctrines in question? To which it is replied:—Who is even charged with either denying or doubting them? But, nevertheless, whatever be our own private views upon the subject, it behoves us to beware, how, either directly or indirectly, we give our sanction to those who want not for inclination, if only the power and opportunity were offered them, to shake the pillars of Christianity, to undermine the foundation of our faith, and to pierce the very vitals of our holy religion.

"(2.) There is also a tendency in this system, to carnalize our views of heaven and of heavenly things, and in a great degree to bring these down to a level with the natural capacities of unregenerate men. Suppose now the case of a truly spiritually minded Christian, of one who has experienced some foretaste and earnest of that 'fulness of joy which is in God's presence,' and of those 'pleasures which are at his right hand forevermore;' of one who has hitherto habitually contemplated Heaven, rather as a state, than as a place;—viz. as a state of absolute deliverance from all sin, of freedom from all sorrow, of nearness to God, and of complete conformity to his likeness; and who has accordingly considered such to be the happiness held out to believers in the Scriptures, as the object of joyful hope and holy anticipation:—The very soul of such an one must surely revolt at the low and grovelling conceptions of the Millenarian respecting a temporal dispensation upon earth. Nor is it difficult to imagine, how, from his heart, he would pity the man who has nothing better than a millennial happiness to constitute the sum and substance of his hopes, and the ne plus ultra of his expectations and prospects.

"This leads me to mention another result and consequence necessarily arising out of this system; the last to which I shall now allude: and which of all others, is the most to be deprecated.

"(3.) It leaves us no solid foundation on which to build our hopes of immortal glory! Millenarians represent the king-



dom of Christ upon earth as contra-distinguished from, and as absolutely opposed to, an eternal state. They represent it as strictly temporal, and, not only as limited but as specifically limited to an exact period, which the very word Millennium (the name by which they designate it) implies.

"To this strictly temporal state, they continually apply, without the least apology, words and phrases expressive of eternal duration; if indeed, there are any words in language of this import:—but if Millennarians are right, there are not; for their whole system goes to cut away even from Scripture itself, the doctrine of eternity, root and branch."—Jones, pp. 31—33.

On this, and the perversions of Scripture to which Mr. Jones proceeds, we have ourselves enlarged: and, on a view of the whole, we must again express our own sense of the great hazard attending these opinions; and *that*, however sanctioned by a few names of great men, who, perhaps by looking into past prophecies, and comparing them with past events, may have contracted a habit of looking into futurity with a view to similar analogies, which from the very nature of prophecy, are absolutely inadmissible.\* Our feeling is plainly this, that, in regard to what is past, clear exposition of Scripture, and comparison of historical events with prophecy, are the points to aim at; but, in regard to things future, "indistinct conceptions of their nature and relative connexion" are all that we can hope to obtain, or that is necessary for Christian edification. It is not for a moment to be imagined, as Basilicus so strongly insists, that St. Paul derived any portion of his edifying exhortations from the dis-

tinctness or proximity of the Millennium, as apart from the general resurrection. The Jews, before Christ, had lamentably distinct conceptions of their own *carnal* Jerusalem in prospect; of a reigning and glorious Messiah: and the first Christians, led by Papias, may have imbibed, and did imbibe, some pardonable but unsafe notions from those Apocryphal sources. But to what of distinctness of proximity had St. Paul to appeal in the Millennium, for encouragement or for warning, (except only, as Mr. Nesbit would exclusively have it, Christ's coming in judgment on the Jewish nation,) which *we* have not, in our advanced period of the world, from the general resurrection?

If, indeed, the Apostolic converts did expect *any near* events, they were checked at once by the Apostle for mistaking his word, or letter, to have meant that the day of Christ was at hand. The result proves in that case their expectation to have been vain. And were they *distinct* in their apprehensions? Then the question of practical effects (if from those we are to collect what it is they *did* apprehend) still reverts to this, whether the expectation of a heavenly happiness reduced and brought down to earth, and to a period of a thousand years, is likely to have been more operative upon those of old, and to be more operative upon ourselves, than the expectation of an eternal blessedness in heaven itself? What would there have been more encouraging to the ancient martyr, in the idea, that he alone was to rise, and reign for a thousand years on this earth, the scene of all his woes and tortures and temptations, than in the hope that he should meet with *all* his fellow-creatures, and all his enemies, face to face, on one great and solemn day, to receive before each other, and *for ever*, their just and appropriate sentence? Surely, if this were still to be delayed, expectation would be yet suspended, and hope yet deferred. Millennial blessedness, though far

\* Joseph Mede, e. g. and Bishop Newton; whose tone of discussion, however, we have sufficiently exhibited. Mr. Faber we cannot but consider as a great exception; whose sentiments, with those of Mr. Cuninghame, we should scarcely collect from their writings on this subject. And when we consider such names as Scott, or, among living writers, Simeon, Gauntlett, Cooper, &c. either keeping silence, or speaking clearly, though humbly, against the literal Millennium, we cannot too strongly censure the rash boldness of the opposite statements, and wish at least it may "proceed no farther."

too short, would appear too long. We should have another cry from *around the altar at Jerusalem*; "How long, O Lord, wilt thou not avenge the blood of thy servants which is shed? how long wilt thou not awake, and come to the consummation of all things, the very sentence itself of the eternal judgment?" "The *æonian* [not eternal] judgment," we still hear Basilicus reiterating; that which shall last throughout the *æon*, or *æw*, of the thousand years. Be it so, that this *present* judgment of the world, by a Saviour invisible, yet reigning and judging amongst us, shall then be continued, enlarged and verified. Let us but suppose it a judgment of principles, a prevalence of Christian principles throughout the world, for all that privileged and happy period, and what will not be its effect to present edification, and to present calls of duty? We have then, under this view, an assurance that the graces, now sparingly administered, in answer to our feeble prayers, shall one day be "poured out upon all flesh." We have then the hope that the Divine word, now unhappily, even now, too closely bound, by the folly and inconsistency of Christians, shall at length go forth, free as air and lightsome as the sun, to every nation and kingdom under the whole heaven. We believe that then shall be made to appear the wisdom of those principles which men rejected, and the world despised, even as they had despised and rejected Him who gave them to the world. It shall be seen and felt, that the service of God is indeed perfect freedom; and "wisdom shall be justified of all her children." Then may we expect the great mystery of godliness to be more fully expanded, and the secrets of the Divine counsels more brightly exhibited; men to walk more closely with God, and God to converse spiritually with men, as man talketh with his fellow. Then may we, doubtless, look for the more extended principles of a Divine charity: Christians, though of a different

complexion of body, or cast of mind, yet meeting around one common altar, to worship their common God and common Lord; "the wolf and the lamb feeding together;" and "none hurting nor destroying in all the holy mountain" of the Lord. As sin removes, the curse removes: and it were difficult to say, how far the virtues of a temperate prime or of maturer life, the calm of passion, and the subjection of baneful appetites, might serve even to exhaust the remnants of bodily infirmity, and smooth the visage and the stroke of death.

With such prospects before us, which might be carried to an unlimited extent, can we but say, in Apostolic language, "what manner of persons ought we to be, in all holy conversation and godliness!" We may not live to see the glorious fulfilment; but we may help it forward with our labours and our prayers. We may not share on earth the blessings of a full development of Christian principles; but we may look down upon it, with holy and godlike satisfaction, from the higher elevation of the intermediate state of bliss and praise. We may even now be permitted to hail the dawning of that brighter day. We shall assuredly awake to behold its *setting* glories, as they yield to the still more rich and glorious brightness of the general resurrection. To this, as to a hope still higher and better, Millennial saints will be themselves aspiring. Heaven, by them, will be only seen more brightly in its type; and enough of imperfection will still remain to invite their expectations to that "glory yet to be revealed:" till at length that glorious morn shall beam, when those who sleep in the dust shall *literally* awake; when the mystery shall be all revealed; when "we shall all be changed, in a moment, in the twinkling of an eye, at the last trump;" when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

We have but little space, and our readers of course less patience, for remarks, in conclusion, respecting the general bearing of the subject upon the aspect of prophecy, and the individual feelings of the Christian mind. Of the latter we have already, in a measure, spoken. In point of *prospects*, as furnishing a motive for exertion, we think we have made it clear, that a prospect of blessedness perfect and eternal *at once*, cannot be less encouraging to the Christian labourer, or Christian sufferer, than one of a thousand years' duration, imperfect at first, and of *unknown* event at last. On the other hand, we think we have represented *certain* Millennial hopes as highly edifying, and as affording confirmation to the present wisdom of our choice, if Christians indeed, by assuring us that God will vindicate that wisdom in his own good time; nay, upon "this plat of ground" will shew it forth; and "make his righteousness as clear as the light, his judgment as the noon-day." To imitate Millennial virtues, to help them forward by our own practice, and by our example, perhaps widely influential, must be, doubtless, our high and happy and grateful endeavour, when we truly believe their promised accomplishment, and that "not one of those good things will fail which God hath promised; all will come to pass." The heathen poet himself makes his hero rejoice at the prospect of other souls rising again to enjoy a renovated country and more extended glories:

"Has equidem memorare tibi atque ostendere coram,  
Jam pridem hanc prolem cupio enumerare meorum:  
*Quò magis Italiâ tandem lætere repertâ.*"  
Æneid. vi. 716.

But there is one point, both with respect to the feelings of individual Christians and the general aspect of prophecy, to which, if our space allowed, we might have directed a short attention—namely, the due arrangement and proper application of Missionary efforts. "To the

Jew first, and also to the Gentile;\* for there is no respect of persons with God;" seems to be our stand-

\* This priority had reference chiefly to the first offer of the Gospel to the two classes, and will not, of course, by any person, be construed as the rule for Christian exertions in the present or future ages. The Christian missionary will consider, in every instance, what is the most pressing case, and what are the most apparently favourable openings for his pious exertions; and will view these as Providential directions for his conduct, rather than any conclusions of his own, be they true or false, respecting the future designs of God, or the interpretation of unfulfilled prophecy. There is room enough, in a world of sin and misery, for all our efforts; and it appears to us to be little short of a snare of the tempter, to set us speculating when we should be working, to be puzzling ourselves with questions of date and geography, when we ought to be proceeding, in simple faith and humility, to do good, and communicate the Gospel, whether to Jew or to Gentile, as occasion offers, and a sense of duty prompts. Some, it seems, will do nothing for the ignorant, the long-oppressed, and anti-Christian Jew, because, forsooth, according to their reveries (what better can we call them?) on God's secret dispensations, "the time is not come." Others—we certainly do not include the chief friends of the Jews' Society, than whom none are more hearty in the cause of missions to the Heathen—but individuals there are, who feel their active zeal for their Gentile brethren greatly diminished, from an opinion that "the time is not come," on the other side; that the Jews are to be the chief appointed missionaries to the Gentiles; and that to labour for the latter till the former are called in, is of little use. We consider such speculations not only unfruitful, but highly dangerous. In the minds of a few eminently religious men they may be, and are, neutralized by other principles; but to the great body of mankind they are fraught with various injurious practical consequences, of which harassing their minds, perplexing their faith, and impeding their benevolent efforts, are among the number. During the late war, some Christians were in danger of losing their patriotism and loyalty by their prophetic speculations; and it has even been urged, and that not merely by sceptical slave-traders or slave-holders, who took up the argument as a supposed excellent weapon to annoy those whom they chose to call "the Saints," but by some really sincere, though certainly not very enlightened, Christians, whether the prophetic imprecations respecting Ham ought not to unnerve our efforts in the cause of the oppressed tribes of Africa. We surely need



ard rule, our comprehensive duty, and, we must add, at this time, our appropriate and hopeful call. If any thing is made out more clearly than another, by the concurrent voice of all prophecy, and of almost all interpretation of prophecy, it is the conversion of the *Jewish* nation to the Christian faith. "Again, I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." This surely may be food enough, and wholesome food, for the Millennarians to feed upon, conceded by the most scrupulous and most able of their opponents, and strengthening the hands and hearts of all to join with them in their heartiest labours for the house of Israel. Divine Providence has innumerable resources, and varieties of working, of which our poor and low philosophy may have never dreamt. But in the signs of the present times there is nothing to discourage the hope that the peculiar resources of the Gospel kingdom may suffice to bring on that wished-for, that earnestly looked and longed for event, which shall be as "life from the dead" to the whole world. We are not now called to enumerate particulars: but we rejoice in placing only two interesting statements at the head of our article, indicative of the known disposition of Gentile Christians, and of corresponding dispositions in their elder brethren of the Jewish faith, well-nigh already promising, at no great distance of time, a union of both together in one bond as the children of faithful Abraham. From the North, at Manchester, we hear the Rev. Mr. Burton urging upon us, at the public baptism of "a Jew and his two children," and in concurrence with the views of "Newcome and Tillotson, of Horsley, Newton, Hurde, Mede,

add nothing further on the subject, to render every considerate reader careful not to injure himself, or, if not himself, his less considerate neighbour, by these worse than doubtful disputations.

Lightfoot, Butler, and innumerable others," that of

"the conversion and universal restoration of the Jews, there remains now no question. It admits neither conjecture nor hypothesis. We need not fear to develop every obstacle and difficulty with which the case is fraught, and to look at the subject in its darkest attitude. We may admit the blindness and hardness of their hearts,—their pre-eminence in guilt, wretchedness, and infatuation;—we may anticipate the cold reception to which we, their despisers and scorers, are entitled;—we may calculate on the reproach, the desertion, and the persecution to which the converted Jew must be obnoxious;—we may expect unbelieving, timid bystanders to ask, 'Can these dry bones live?'—But it is at once replied. He who directs the gale of life and salvation says, 'Prophecy.' 'What is impossible with men is possible with God.'—'The vail shall be taken away.'—Yea, 'God is able to graff them in again.'" Burton, p. 4.

From the West we hear, in corresponding strains, at Plymouth, a pleasing statement, by the Rev. Mr. Hatchard, of an open avowal and profession of Christian principles in baptism, made by "a late Reader in the Jewish Synagogue." An interesting document, appended to the sermon, contains the simple account of himself by this same "Israelite indeed," and abundantly indicates what might be expected should many such be awakened to testify to their brethren in the flesh the Gospel of the grace of God.

Times and seasons we have been earnestly desirous of considering as placed in God's hands, and at his bidding. This makes us careful, on the other hand, to impress on the minds of many sanguine writers, who, like Mr. Faber (see his Anniversary Sermon for the Jew's Society for 1822,) have written and preached most strongly on the priority of Jewish conversion before the coming in of Gentile fulness, that the certainty, the point-blank directness of prophecy, is not discernible *here*, which *had* appeared in the former case. It is a matter of calculation, on which calculators will and may differ, that the time is at hand: it is a matter of interpretation, on the

details of which interpreters will and may be divided, that the Jews must bring in the fulness of the Gentiles: but it is matter of worse than doubtful disputation, whether that fulness must wait, and the labours for maturing it be suspended, *until* the time when all Israel shall have been saved. Here again we say, "Work whilst it is day;" "Testify, both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ."—Wherever a soul is to be saved, wherever a nation is to be called to the knowledge of the true God, and of Jesus Christ whom he hath sent, there does our calling as Christians extend; there it is the revealed "will" of God that "all should be saved, and come to the knowledge of the truth." In this line of remark we are not disposed to continue a single moment longer than to say, that all has been anticipated by one to whose encouragement no testimony of ours, though heartily offered, could add any thing beyond the peaceful reflections of his own conscience, the sunshine of the mind, or rather the abiding consciousness of an unceasing Providence over the sphere of his ever-growing and ever-pleasing labours in the cause of Christian missions. We allude to a little practical work on the subject of prophecy by the Rev. E. Bickersteth, whose concessions and whose monitions are equally appropriate, and doubly edifying from his own example.

"It is to be feared," says he, "that some who are warm friends to missions among the heathen, have not sufficient faith with regard to efforts among the Jews, and think it almost a hopeless undertaking. But is not this directly contrary to the plain argument of the Apostle on this very point:—'They also, if they abide not in unbelief, shall be grafted in; for God is able to graft them in. For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree, how much more shall these, which be the natural branches, be grafted into their own olive tree?' Rom. xi. 23, 24.

"The promised future conversion of the

Jews, with its effects on the world, should both encourage our hopes and excite our labours for them. This duty is brought before us in the statement of God's design in their present unbelief—'They have now not believed, that through your mercy they also may obtain mercy.' Rom. xi. 31.

"There are other points respecting this subject on which Christians have been more divided, and to which it may be desirable briefly to advert.

"The priority of the general conversion of the Jews to that of the Gentiles, has been much discussed. It appears to be left just in that obscurity in which it is in many respects desirable it should be, that Christians may not pay an exclusive attention to either, or labour for the benefit of one to the neglect of the other. Plausible arguments have been urged on both sides of the question. Are they not concurrent events? Only let us consider the vastness of the scene of labour, and the immense work to be accomplished, and we shall see how easily both may be advancing at the same time, and mutually promoting each other. Very small is at present the real church of Christ: a very large progress may be made in the purification of the church, and the conversion of the world, before the Jews are gathered into the fold of Christ; and yet quite enough may be left after their conversion, to realize the assured hope, that that event shall be as life from the dead to the world. On this point, then, let not the friend of the Jew or the Gentile use expressions which may have any tendency to damp that little flame of zeal, which as yet far too sparingly and too partially burns for the salvation of either." Bickersteth, pp. 15--17.

We are forced to conclude with only a most summary notice of those summary discourses on prophecy in general, or on the Apocalypse in particular, which are placed at the head of this article, under the names of Gauntlett and Davison. Of Mr. Gauntlett we must content ourselves with saying, that his endeavour has been to cause the "wise to understand" the bearing of the Apocalyptic prophecies upon these times, when we are warranted, by every view of Scripture, in believing that their fulfilment is approaching. His object has been to bring them out of the abstruse didactic form in which they have been usually enveloped, and to shew them to an ordinary congregation in the familiar dress of consecutive discourses:

in doing which he has availed himself of the labours of all the great prophetic pioneers who have gone before him; and has affixed practical notices, as well as given a general practical turn to speculations hitherto lost too much in abstraction; while he has adhered very closely to that view of the Apocalyptic Millennium itself which we have feebly endeavoured to shew, in our remarks above, to be at least both scriptural, and tending to edification. It may be a satisfaction to the readers on prophecy to know that Mr. Gauntlett has followed the usual interpretation of the Seals; making them, with Mede, Newton, and Faber, emblematical of the secular affairs of the church previous to Constantine: not, with Wodehouse and Cuninghame, of the whole series of spiritual affairs, from the first to the latest period of Christian history, terminated by the Millennium. And, here, perhaps, the principle of *inchoate*, or *secondary*, fulfilment of prophecy, might serve his view: and we might find, in the somewhat Millennial terms which close the sixth seal in chapter vii., a prediction of events at an early period calculated to *adumbrate* the fuller manifestation of Gospel blessings in the true Millennium, as that *adumbrates* in its turn the eternal glories of Heaven itself. Mr. Gauntlett knows nothing of a far more fanciful application, adopted, we observe, by Mr. Bayford, of the addresses to the seven churches in Asia, as if *they* contained a series of prophetic admonitions in succession, corresponding to the successive periods and supposed vicissitudes of the Christian church. We shall only mention further, that his view of the period of the Millennium brings it to nearly about the great millennial sabbatism of the world, in the two thousandth year of the Christian era: and with much force and interest he suggests the arrangement of intermediate events, commencing with Mr. Faber's date of 1866 for the

actual commencement of the destruction of Antichrist. In the anticipation of all that shall succeed—those notes of discord, that shall be necessary to introduce the grand Millennial chorus—we may well exclaim, with the entranced prophet of olden time, “who shall live when God doeth this!”

The following extract may perhaps be acceptable to the readers of prophecy, bearing upon our own politico religious prospects, as it regards times of trouble and depression yet to come. It is on the threatened death of the two witnesses to the Christian faith, which is made by Mr. Gauntlett, and we believe by some others, still *future*, and nothing short of a threatened suppression for a time of all evangelical testimony, previous to its triumphant resurrection and figurative ascent into the Millennial heaven.

“No event has hitherto occurred, of sufficient magnitude and importance, and of apparent definitiveness, to correspond with the terms of the prophecy, which seem to announce a general death of the witnesses (Rev. xi. 7—10) in all parts of the western Roman empire. The testimony of the witnesses against idolatry and popery through the whole western empire, for the space of 1260 years, is the immediate subject of the prophecy; and till this testimony is generally suppressed, the witnesses are not slain. But it never has been suppressed; and therefore the witnesses have never been slain. The triumphs of persecutors at different times, in Germany, Bohemia, England, France, Spain, and Italy, do not amount to any thing which can be called slaying the witnesses, so long as a public testimony against papal corruptions of the true Gospel has at the same time been abundantly borne in the western empire. Mr. Faber has indeed made two rejoinders to this objection, neither of which, in my opinion, is at all satisfactory. He observes, that the prophecy cannot imply a general death of the witnesses, because the ‘broad street of the great city’ must signify a single Roman province. But assuredly such an interpretation is not necessary—the witnesses are restrained to *two*: how then can it be said with propriety, that the dead bodies of the *two* witnesses were lying unburied in *several* streets of the city? . . . . The reader will call here to mind, that the death of the witnesses, as well as their resurrection, is not to be considered



physically, but politically.\* It does not follow that they will be all literally killed, but only that they will be silenced, persecuted, and crushed. . . . Again, the same learned and able commentator says, that, admitting the *general* death of the witnesses, all the faithful witnesses of Christ from Europe, Asia, Africa, America, must be collected into the chief province of the Roman empire, there to suffer a moral and political death. . . . But, in the first place [the opponents] may not admit that the broad street *must* mean a single province of the Roman empire : and secondly, they consider the whole prophecy as confined to the western empire, and therefore, during the death of the witnesses there, the Gospel in America, Africa, the East Indies, and other parts of Asia, may be increasing, and flourishing, and hastening to its meridian glories." Other reasons follow on to the conclusion, that, "on the whole, there appear insuperable difficulties and objections in admitting that the death and resurrection of the witnesses is a past event. But if it be not past, then the necessary consequence is that it must be future. This subject has been considered in a more diffuse manner than many others, as it is universally admitted to be an event of the highest importance to the Christian church."—Gauntlett, pp. 160—163.

We should have subjoined to this extract another, in page 244, contained in a note, expressive of Mr. Gauntlett's decided opinion, in agreement with Mede, though formed prior to his "having had that gigantic expositor in his possession," that the effusion of the *seventh* vial of wrath *alone* takes place under the *seventh* trumpet ; the effusion of the six preceding vials having taken place under the sixth trumpet :—an opinion contrary to Mr. Faber, and most others, who consider the seventh trumpet as inclusive of the seven vials, just as the seventh seal has been supposed to be of the seven trumpets. The bearing of this upon the preceding extract, and its effect in placing the death of the witnesses immediately before the third woe-trumpet, not yet supposed, in Mr. Gauntlett's view, to have sounded, will be obvious to asserters of the

Apocalyptic visions. But our limits forbid further enlargement on this subject. We must refer our readers to Mr. Gauntlett's Exposition.

To Mr. Davison's full and important abstract of the whole subject of prophecy we should have been glad, in ampler limits, to have done far greater justice than we shall now be able to afford. It is a work of much originality, depth of thought, and scriptural investigation : but we can now principally view it only under one aspect, as it confirms and illustrates much of what has been alluded to in the preceding pages, of the double sense and advancing fulfilment of prophetic records. Mr. Davison's comprehensive plan, however embraces a general view of the uses of prophecy, as an evidence of our holy faith, and as a most important conveyance for the great lessons of religion and morality ; which, he teaches us to observe, are always mixed up with the visions of futurity, and never could have obtained their full force and vivacity by any other method.—After this, it proceeds to a very full and valuable summary of the prophetic records, from the Creation to Christ, given with a more especial view to their progressive development of the great doctrine of redemption. In this part we are glad to find he has co-operated with Mr. Faber, in disabusing the public mind with regard to some of the many crudities and self-contradictions in Bishop Warburton's imposing, but imperfect, work on the Divine Legation of Moses. He might perhaps have improved his summary, if he had, with Mr. Faber, given the book of Job a more prominent place in his prophetic arrangements. Finally, he has interspersed certain dissertations, on the Moral Use of Prophecy given on Pagan Subjects ; on the Prescience of God manifested in his Predictions, as reconcilable with the free Agency of Man ; and on the Inspiration of Prophecy, as illustrated by a comparison of pre-

\* A very clear illustration and confirmation of the Apocalyptic hieroglyphics, in speaking of "the first resurrection," and others "not then living again," in a *political*, not *physical* sense.

diction and event in the three great Christian prophecies, the establishment of Christianity, the dispersion of the Jews, and the reign of Antichrist; and in three other series, embracing the fate of certain Pagan kingdoms, the descendants of Ishmeal, and the four great empires. To such a mass of matter and of remark it would require much space to do full justice. Mr. Davison has indeed scarcely done full justice to his own ideas. It might, perhaps, have been well to have thrown the whole of his *disquisitory* matter into preliminary dissertations, and perhaps omitted altogether the disquisition on Divine Prescience,\* which but loosely hangs on a dissertation upon express prophecies; and to have either added the New Testament prophecies, at which he has

only partially professed to arrive in the present work, or else to have drawn his concluding instances for the inspiration of prophecy from those Old Testament predictions which his summary included. This, however, we only suggest with hesitation to the highly respectable author, whose work merits, and will repay, the attention of every theological student.

In reference to our own more immediate subject, could we have our wish of the present author and his work, we should be most happy to see the grand summary outline completed in something like the following order:—First, the Scriptural predictions, if any, actually and absolutely independent of all reference to the Messiah and the affairs of his church; their delivery and fulfilment being respectively brought to bear, upon principles *previously* laid down, on the nature, the use, and the inspiration of prophecy. Next, the Scriptural predictions concerning the affairs of the church, illustrated in the same manner. This last department we should then prescribe to be further divided, into predictions referring simply to the state and policy, the rise and fall of the Jewish empire, from Abraham downward to its last but not final dispersion. And then, uninterruptedly the grand series of predictions, from the opening to the close of the sacred volume, respecting the Redeemer and the church of the redeemed; the progressive development of the first coming of the Messiah, and establishment of his kingdom upon earth; the general principles of that kingdom; their gradual manifestation through successive ages, more especially during the predicted time of anti-Christian apostasy; their fuller expansion, upon the destruction of Antichrist, the recal of the Jews, and the settlement of Jew and Gentile in one Millennial church; and their absolute and complete perfection in the eternal kingdom of Christ and of God.—Much of this, in

\* The subject of the Divine prescience would of itself fill a volume. Mr. Davison has failed of telling us how those writers who deny to God the knowledge of future contingent events, reconcile the very idea of prophecy with such a denial. It seems to us, that the most obvious postulate to be demanded by a commentator on prophecy is, that God is perfectly capable of doing what he essentially professes his own capacity of doing in every prediction he delivers. As to the guilt or the worth of actions done by men and foreseen by God, that seems to be an equally clear demand upon the reader of the prophetic writings: and if we are to proceed further, into practical questions on predestination, it will be well for all sides to bear in mind the unanswerable dogma of the great Butler, that if men's actions are predestined, the consequence of them in reward or punishment is predestined likewise. In all these ultimate questions, on which we, who are of yesterday, know nothing, it is necessary for the deepest reasoners to stop somewhere. "Whatsoever is done in the earth, God doth it himself." On this ground, one man goes to the length of giving to God all the merit of what is good, and all the blame of what is bad. Another man, stopping short of the latter, gives to God only the merit of what is good. A third, stopping still shorter, gives to God neither the blame of the bad nor the merit of the good. The reason in each case may be philosophical; but, after all, the grand scriptural doctrine remains, quite clear of all doubt and uncertainty, for the guidance and admonition of men: "So, then, every one, must give account of himself to God."

other forms, will already be found in Mr. Davison's valuable volume: and we shall conclude with two or three extracts illustrative of the great principle, in reference to the Messiah's kingdom, of the *double sense* of prophecy, its *inchoate* and its *final* accomplishment. Of the enlarged views of Mr. Davison on the subject of the earliest prophecies the following passage will afford sufficient evidence.

"I assume it as a principle, which indeed has been sufficiently established upon Scripture evidence, and vindicated by learned divines, that we are to consider the selection and appointment of a separate people to have been made for the custody and transmission of the Divine promises of that more general nature. It is not affirmed that the sense of Scripture, on this head, directs us to think that such was the only purpose to be served by the selection and appointment of the Jewish people; or that other great and material ends were not thereby promoted; but that the leading and most comprehensive design of the appointment was to introduce the Gospel, by connecting and preserving the several revelations of God, till they merged in the last, to which the whole Jewish economy is declared to have been subservient: the Law, being described as 'an elementary teacher to bring men to Christ,' in respect of the imperfect knowledge of the Gospel, and the preparatory discipline for it, which it contained; or 'as being the shadow of the good things to come;' and the Prophets, who were sent to that separated people, having it as an eminent part of their mission to 'bear witness to Christ,' and announce his religion. For the benefit and privilege of the Israelite consisted in this, 'chiefly because to him were committed the oracles of God;' and those oracles were a perpetual witness of the better dispensation. So that the hopes of the ancient believer may be said to have been always in a state of pilgrimage, travelling onward through successive periods of revelation, and finding no rest, till they had crossed the barrier flood, which divided the Law and the Gospel, the first dispensation and the second." Davison, pp. 91, 92.

His caution will be no less demonstrated by what follows:—

"I have been the more anxious to state precisely the twofold character of prophecy in respect of its subjects, and to fix the sense in which we ought to understand the proper subserviency of the whole of it to the attestation of the Christian faith, on several accounts. First, By this parti-

tion of the subjects of prophecy, we shall simplify our view of its structure, and be carried to a truer idea of the use and intent of its several chapters of prediction, as they may hereafter come to be examined. Secondly, we shall exclude a mistaken principle which has infinitely warped the interpretation of it, in the hands of persons of an excellent piety, but an ill-instructed judgment; the principle of endeavouring to expound almost every prophecy, either immediately, or typically, in a Christian sense. This mode of explanation, after all arts and temperaments have been applied to it, fails; and the credit of Divine prophecy loses by the detected unskillfulness of the interpreter. The error is one of an early origin in the Christian Church; and the reproof of it followed; for it was soon observed to do disservice to the cause of truth! the adulterated interpretation of the Old Testament prophecies, which did not express any thing of Christ, or his religion, throwing doubt and suspicion upon the genuine sense of those which did. The prophecies which unquestionably relate to the Gospel are numerous, full, and explicit; and they require no support from equivocal or forced expositions to be put upon others. There are also mixt or typical prophecies, which combine the Christian with some other analogous subject. But, besides both of these, there are portions of prophecy which must be granted to stop short in their proper Jewish, or other limited subject, without any sense or application beyond it. Thirdly, we shall perceive at the same time, how unnecessary it is to the honour of the Gospel, to have recourse to that mistaken principle; since, after all, it is most true, that the Holy Jesus is the Lord of the Prophets: for they spoke by his Spirit, and all that they spoke was but in subserviency to him. For when they ministered to the First dispensation, which had its appendant services of prophecy, yet that dispensation and all its evidences are subordinate to his, and thereby Moses and Elias are witnesses and servants to his proper glory.

"Lastly, I observe that the twofold design of the Divine economy was never divided, but there is an unity in it throughout. It was not the divergent course of two unconnected and independent dispensations; but there was a temporary disposition of things made in the one to prepare the way for the second and greater; that which comprehends in it the constant design of the counsels of God towards man; that which had been the first disclosed, and was often confirmed; and which having been variously prefigured in the veil of types, or expressed in the clearer delineations or prediction, was finally brought to light by Him 'who is the Author and Finisher of our faith,' and of the faith of all who have known him by the several communications of pro-



phesy from the beginning." Davison, pp. 93—95.

Our next quotation will overleap many an ample page of prophetic history and disquisition, to give a specimen of Mr. Davison's consistent use of his own principles.

"As an example of this symbolical prediction, founded upon the present scene of things, consider the following oracle of Zechariah. The prophet had been commanded to take silver and gold, and make crowns, and set them, or set one of them, upon the head of Joshua, the son of Josedeck, the high-priest, and then to deliver this prophecy. 'Thus speaketh the Lord of hosts, saying, Behold the man, whose name is the Branch, and he shall grow up out of this place, (or, there shall be a growth out of his place,) and he shall build the Temple of the Lord: even he shall build the Temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both.' 'And the crown shall be for a memorial in the Temple of the Lord. And they that are afar off shall come and build in the Temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.'

"This oracle, I think, will justify and sustain the character I have assigned to it. Its mystic form, its sublime and emphatic spirit, its promise of glory, its union of the priesthood and the throne, its appointed memorial of the crown to be laid up in the Temple of the Lord, its assemblage of builders from afar, absolutely refuse to be confined to the literal idea of the present work of the Jewish restoration. But since the form of the prophecy is assimilated to that primary idea of the Jewish restoration, in their national increase, their priesthood and their temple, the whole principle of the prophecy meets us in the face, first in its ground of analogy, and next in its proper extent, an extent wherein it leaves the inferior subject, from which it springs, far behind. In truth, there is both reason, and sublimity, in prophecy; and we shall scarcely understand it, unless we are prepared to follow it in both. Its sublimity is, that it often soars, as here, far above the scene from which it takes its rise. Its reason is, that it still hovers over the scene of things from which it rose. It takes the visible, or the temporal subject, as the ὁραματικόν (if I may borrow the word) of its enlarged revelation; and yet by that subject it governs its course.

In this method of it, I believe that men of plain unsophisticated reason find it perfectly intelligible; and that it is only the false fastidiousness of an artificial learning which puts the scruple into our perceptions either of its consistency, or its sense. But when we consider that this structure of prophecy, founded on a proximate visible subject, had the advantage, both in the aptitude of the representation, and in the immediate pledge, of the future truth; a sounder learning may dispose us to admit it, and that with confidence, whenever the prophetic text, or mystic vision, is impatient for the larger scope, and the conspicuous characters of the symbols and the fact, concur in identifying the revelation." Davison, pp. 338—340.

The same line of observation follows, upon the celebrated and mysterious prophecy concerning Zerubbabel, in Haggai ii. 21—23; where Mr. Davison strongly repels the single secondary application of that noble passage to Zerubbabel, and concludes:

"But, in all this, why is Zerubbabel so distinguished in the prophecy, when it looks so far beyond him? Why is he characterized as the signet of God? He is so distinguished as being the representative of Christ; and his fitness to be that representative is most evident. Of his line and seed was Christ born into the world. When God, therefore, restored his people, and reinstated them in their covenant, and their land again, by this prophecy he designated Zerubbabel, and set his choice upon him, as the signet of his hand and purpose, in whom some work of his providence and mercy should be accomplished; but the time and period of that future work was to be measured by the circle of 'the new heavens and the new earth,' and therefore it was to be in the ulterior system of God, after the great change of things, in the new, the Christian dispensation." Davison, p. 363.

The progress, and still future hopes, of the Christian dispensation, come properly under a further head—namely, Predictions concerning Christianity—from which we gather a still progressive view of Mr. Davison's conceptions respecting the advancing and the incoherent fulfilment of Christian prophecies.

Our last short notice will carry us as far as Mr. Davison has hitherto

carried us in our desired progress toward the ulterior stages of prophetic delivery and fulfilment. It respects the future restoration of the Jewish nation.

"We have cause from the Scripture oracles to expect that this people will one day be restored, under the covenant of the Gospel, to a happier and more honourable state; and perhaps also to a public re-establishment in their own land. But this last event, their national restoration, is a point in which we wait for a clearer information of the prophetic sense. Meanwhile, so much is certain, that, till their conversion to the Christian faith, prophecy, like the cherubim with the flaming sword, guards the entrance of Canaan, and forbids them the approach." Davison, p. 453.

We shall conclude with not a word of our own, but with a weighty prac-

tical admonition of Mr. Davison's, on the subject of Christian Missions.

"One point, however, is certain and equally important, viz. that the Christian church, when it comes to recognize more truly the obligation imposed upon it by the original command of its Founder, 'Go teach all nations,' a command which, having never been recalled or abrogated, can never be obsolete, will awaken another energy of its apostolic office and character, than has been witnessed in many later ages, in this most noble work of piety and charity combined; and thereby begin to discharge an inalienable duty, in furthering the clear design of the Gospel, and perhaps also the consummation of prophecy. Whether belief shall be universal, we know not: but as to the duty of making an universal tender and communication of the Christian faith, it is too clear to be denied, and too sacred to be innocently neglected." Davison, p. 431.

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## Literary and Philosophical Intelligence, &c. &c.

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### GREAT-BRITAIN.

PREPARING for publication:—A Display of the Manufacturing and Mechanic Arts of the Kingdom. by Dr. Birkbeck;—Poems, by Mrs. Hemans.

In the press:—Sermons preached in the Island of Barbadoes, by the Rev. W. Shewsbury, late Missionary in that island;—Twelve Sermons by the Rev. George Hodson, M. A.;—The Life and Correspondence of the Antiquary Dugdale;—Sketches of Rio de la Plata.

An interesting collection of manuscripts, under the title of Johnsoniana, was recently sold by auction, with the library of the late Mr. Boswell. Among the articles were the original plan of Johnson's Dictionary, in the writing of an amanuensis, with copious interlineations by the author, 8*l*. The original draft of the same, entirely in Johnson's hand, 17*l*. The original MS. of Pope's Life, 16*l*. A Diary inscribed "Easter 1766," registering his self-examination and preparation by prayer and fasting for the holy Sacrament, 11*l*. The portrait painted by Sir Joshua Reynolds for Boswell, was sold for 76*l*.

In consequence of the recent discovery of the Miltonian and other valuable manuscripts in the State-Paper office, his Majesty has appointed a commission to examine the documents in that repository, with a view to print the most important of them.

The magnitude of the local magnetic

attraction in steam-vessels, owing to the quantity of iron in their construction, has occasioned Government to employ Mr. Barlow to make experiments on the deviations of compasses thus exposed; and so accurately is the principle of local attraction now understood, that he was able, before beginning to observe the compass's bearings, to select a spot where the action of the iron was so exactly balanced as to leave a compass nearly as correct in its bearings as if no local attraction had been present.

Mr. C. Bell, the anatomist, has published several papers to prove that not only are our ideas formed, by a comparison of the different signs presented to us through the senses; but that there is a power in the body, which, though not called a sense, is superior to all the senses, in the precision which it gives to our perceptions—bestowing on us ideas of distance, of space, of form and substance;—that the muscular frame, and the sense which we possess of the muscular frame in action, give us this power;—that, for example, the sense of vision in the eye is imperfect, until aided by muscular motion: as the sense of touch in the hand would inform us of nothing, without the motions of the hand;—that hardness, softness, smoothness, and angularity, are properties of matter, not known to us merely by the sense of touch, but by that sense, aided by the motions of the hand;—and that the entire and complete exercise

of the sense of touch comprehends a comparison of the exercise of the nerve of touch with the consciousness of, or the sensibility to, the muscular motion which accompanies it.

Prof. Buckland states that hedgehogs prey on snakes. He saw one seize its prey, crack its bones at intervals of half an inch or more : and then, placing itself at the tip of the snake's tail, begin to eat upwards, till about half was consumed, when it ceased from repletion : but during the night finished the remainder.

An Hygrometer has been contrived, to ascertain the temperature at which dew is deposited from the atmosphere. It is simply a thermometer, with a bulb of a flattened cylindrical form, of black glass, of considerable size ; the lower end of which turns up, and is exposed to the air the moisture of which is to be tried ; the rest of the bulb is covered with muslin. To use the instrument, the covered part is moistened with ether, the evaporation of which cools the bulb and its contained mercury : so that, in a few seconds, dew begins to deposit on the exposed part, at which instant the degree of cold may be noticed on the scale.

The heat of bodies which do not shine will not pass through transparent glass. Heat thus afforded acts more on absorptive white surfaces exposed to its radiation than on smooth black ones : but the radiant heat of *shining* hot bodies penetrates and passes through glass and other transparent screens ; and acts more on smooth surfaces than on absorptive white ones. The solar heat is of course of this latter transmissible kind. The principle is of importance to be understood in the process of warming and ventilating buildings.

A cabinet picture, of the very highest class, by Correggio, representing the Virgin and Child, has been purchased for the National Gallery in Pall Mall. There is said to be no other undoubted picture by that artist in this country, except one in the Duke of Wellington's collection. The one in the National Gallery, formerly called a Correggio, is now acknowledged to be a copy. The present picture was in the Madrid collection, from which it found its way into the hands of a Dutch dealer ; from him to M. Perrier, the banker ; from whom it was purchased at a high price by the British Government.

A plan has been published for establishing a scientific school in Cornwall, for teaching the mineralogical arts and sciences to the miners.

A prospectus has been circulated, under the auspices of Sir H. Davy, for the formation of a society for introducing and domesticating new breeds or varieties of

animals, such as quadrupeds, birds, or fishes, likely to be useful in common life ; and for forming a general collection in zoology.

Among the new associations advertised is a "Telegraph Company," the object of which is stated to be to promote the interests of commerce, by bringing London and Liverpool, which are 200 miles distant, within one hour's communication.

Government have ordered to be sent to the Tower of London the old relic shewn in Dumbarton castle as Sir William Wallace's sword.

Dr. Granville, in a paper lately read before the Royal Society, after giving a curious description of a mummy which he minutely dissected, draws the following conclusions respecting the preparation of mummies. The abdominal viscera were abstracted ; the thoracic cavity was not disturbed ; the contents of the cranium were removed, sometimes through the nostrils, and in others through one of the orbits. The body was then probably covered with quick lime, to remove the cuticle ; after which it was immersed in a melted mixture of bees' wax, resin, and bitumen ; and, ultimately, subjected to a tanning liquor. The bandages were then applied, with the interposition of wax and resin ; lumps of resin, myrrh, &c. having been previously placed in the abdomen. Dr. Granville has prepared several imitative mummies by this process, some of which bear a close resemblance to the Egyptian, and have withstood putrefaction for upwards of three years.

#### FRANCE.

At a late meeting of the Institute, M. Costa read a memoir on the plague at Barcelona ; in which, in order to prove that the yellow fever is not contagious, he offered to have the clothes of a person who died of the yellow fever in the Havana, or elsewhere, hermetically sealed up and sent to France, and that he would put them on, and wear them at a sitting of the Institute ; a proof which was of course declined. The medical profession in France, as among ourselves, are zealously prosecuting their inquiries on the subject of contagion, especially in relation to the plague.

A purse of several thousand francs has been made up by the Government and individuals, for the first traveller who shall penetrate to Tombuctoo, by way of Senegal, and produce exact observations on the position and commerce of that town, the course of the neighbouring rivers, and the country between Tombuctoo and Lake Tsaad. The Geographical So-



ciety has besides offered a gold medal, of the value of two thousand francs, to the traveller who, independently of the conditions already mentioned, shall satisfactorily study the country with a view to the various objects of science.

#### ITALY.

In addition to the palimpseste restorations of Cicero, by MM. Angelo Mai and Niebuhr, further fragments have been recently published by M. Amédée Peyron, from a palimpseste manuscript in the library of the university of Turin, which belonged, like many rare monuments of antiquity, to the monastery of St. Colomban at Bobbio. The manuscript is a treatise of St. Augustin, of the age of the twelfth century, on which M. Peyron has discovered the traces of the text of Cicero, going back to the third or fourth century. The passages now first discovered or corrected are numerous, and some of them afford valuable restorations.

#### SWEDEN.

Whether the earth possesses two or four magnetic poles, is a disputed point, which Professor Hansteen proposes to clear up, by a journey into Siberia, to ascertain the site of the magnetic pole. The King of Sweden warmly patronizes the object.

#### TURKEY.

A large folio work has been recently published at Constantinople, entitled "The Anatomy of Man." This is the first work on this subject ever printed in Turkey; the apathy and religious prejudices of the people, and a law which prohibits the opening of the human body, and coming in contact with blood, having formed an insurmountable barrier to the Turks devoting themselves to the cultivation of anatomical science. But a thirst for knowledge seems, at last, to have gained some influence even among the Turks, for the author has been permitted to infringe upon a positive injunction of the Koran, by accompanying his work by a set of representations of the human frame. The work is dedicated by permission to the Grand Seigneur, who is stated to have perused it with great interest. The art of printing was not introduced into Constantinople till the year 1726. The first works which issued from the government press were, "A History of the Maritime Wars of the Ottomans," and the "Arabo-Turkish Dictionary" of Vancouli. A few other works occasionally appeared, but in gen-

eral the art was neglected till a printing commission was appointed in the year 1783, under whose management about fifty works were published, from 1784 to 1820. Of these, twenty-one are grammars, dictionaries, &c. three historical, five on geometry, &c. eight on fortification, and eight on Mohammedan theology. Among the translations is Bonycastle's Geometry.

#### EGYPT.

The late discoveries of the phonetic system seem to connect the present day with the infancy of the world. The Egyptian sculptures continue as fresh and angular as when the graving tool of the sculptor quitted them 3000 years ago, and numerous learned antiquarians are now busily engaged in deciphering their hieroglyphics. Among the names of the ancient kings of Egypt, Mr. Salt discovered what he considered to be the heraldic appellation of Misarte, the king who erected the obelisk now standing at Matarea, and Thothmosis. Thothmosis, according to Josephus, was the king who perished in the Red Sea. These phonetic symbols were found on Cleopatra's Needle. At Medinet Abu, Mr. Salt deciphered, according to this system, the name of Tirhaka, a contemporary with Isaiah; whose existence many learned men have doubted, but of whom it is said, in the Second Book of Kings, "Tirhaka, king of Ethiopia, came out to make war against Sennacherib, King of Assyria." He was contemporary with Sethon, the second king of Egypt, who, if the symbols are rightly deciphered, has recorded, in Vulcan's temple at Sais, the destruction of Sennacherib's army in the night, and his own deliverance from it. The phonetic antiquarian every where beholds the pictured memorials of extraordinary national vicissitudes.

#### INDIA.

A magnificent work, entitled "The Seven Seas, a Dictionary and Grammar of the Persian Language," has been published by the King of Oude, in seven parts, printed at his own press in the city of Lucknow, in seven volumes folio. No Asiatic prince, it is said, has for ages rendered such essential service to literature as an author, as the Sultan of Oude by this publication, which is stated to be the most complete of all Persian Dictionaries.

A Society has been formed for bettering the condition of Indo-Britons, and of children on both sides of European parents born in India, by affording them

the means of acquiring a livelihood by professions and trades.

#### UNITED STATES.

Of the present members of the Congress of the United States, three are from Ireland, one from Scotland, one from Wales, one from France, and one from Bermuda. Of those born in the United States, *all* the representatives of New England are natives of the eastern states; and these states have, besides, the honour of having given birth to twenty-one members for other states. No one state is entirely represented by natives: in New-York, for example, only eighteen out of thirty-four representatives are natives. These facts illustrate both the migratory disposition of the people, and the confidence reposed by the people of each state in their fellow-citizens in every other quarter of the Union.

David Brown, a young Cherokee of promising talents, is now engaged in translating the New Testament, from the original Greek, into his native tongue.—He has already completed seven chapters of St. Matthew, and expects to finish the whole at no distant period.

A Missionary Gazetteer has been recently published by the Rev. W. Chapin, of Woodstock, in Vermont, in a duodeci-

mo volume of more than 400 pages. It comprises a geographical description of all the countries and places where Protestant missionaries have laboured, arranged in alphabetical order, with an alphabetical list of missionaries, their stations, &c.

#### BUENOS AYRES.

The Government, among their public improvements, have made efforts to found a University; and, considering the obstacles with which it has had to contend, the want of books, of a literary community, and the poverty produced by their long struggle for freedom, it has made all the advances which could have been hoped for. Various schools also are supported by the Government, under the inspection of the Chancellor of the University.

#### PERU.

Bolivar, as Dictator of the Peruvian Republic, has issued a Decree that there shall be established in the capital of each department a model school, on the system of mutual instruction, for the support of which the necessary funds shall be provided. Each province shall send to the departmental school at least six children, in order that they may hereafter extend the system to every part of the republic.

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### List of New Publications.

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#### THEOLOGY.

The Semi-sceptic, or the Common Sense of Religion considered; by the Rev. J.T. James, M. A. 8vo. 12s.

A Letter to the Clergy of the Diocese of St. David's, on a Passage of the Second Symbolum Antiochenum of the Fourth Century; by the Right Rev. Bishop T. Burgess, DD. 8vo. 3s. 6d.

A Literal Translation of the Book of Psalms, solely upon the authority of Parkhurst. 8vo.

A Course of Nine Sermons, intended to illustrate some of the Leading Truths contained in the Liturgy of the Church of England; by the Rev. F. Close. 12mo. 5s.

The Theology of the Early Patriarchs, illustrated by an appeal to subsequent Parts of the Holy Scriptures, in a Series of Letters to a Friend; by the Rev. Thos. T. Biddulph, M. A. 2 vols. 8vo. 1l. 1s.

The Gradual Development of the Office, Titles, and Character of Christ in the Prophets, a Proof of their Inspiration; by Allen Cooper, A. M. of Oriel College, Oxford. 8vo. 4s.

The Portrait of an English Bishop of the Sixteenth Century. 1 vol. 8vo.

Christian Education, a Sermon; by the Rev. R. C. Dillon, M. A.

Manual of Family Prayer, chiefly from the Common Prayer-book; by the Rev. T. Stevenson. 3s.

A Paraphrase of the First Epistle to the Corinthians; by the Rev. J. G. Tolley. 1 vol. 8vo.

Dr. Owen's Sermon, entitled, "The Chamber of Imagery, or an Antidote against Popery," reprinted. 1s. 6d.

The Life of the Rev. J. Braithwaite; by R. Dickinson. 6s.

The Works of Arminius, translated from the Latin; with Brant's Life of the Author, and considerable augmentations; by James Nichols.

The Manchester Socinian Controversy. 5s.

The Cottage Bible, Vol. I. to be continued monthly; by T. Williams.

#### MISCELLANEOUS.

Memoir of the late John Bowdler, Esq. 8vo. 10s. 6d.

Flora Conspicua; by R. Morris, F.L.S. No. I. 3s. 6d. to be continued monthly.

Floral Emblems; by H. Phillips, F. L. 21s.; coloured, 30s.

Lingard's History of England. 4to. Vol. VI. 1l. 15s.; 8vo. Vols. IX. and X. 1l. 4s.

The Lost Spirit, a Poem; by the Rev. J. Lawson. 4s.

The State of the Jews in the beginning of the Nineteenth Century; from the Dutch of Van Hemert; by L. Jackson. 8vo. 2s. 6d.

A Tale of Paraguay; by R. Southey, LL. D. 1 vol. 12mo. 10s. 6d.

The Poetical Works, Correspondence, and Prose Pieces of A. L. Barbauld. With a Memoir; by Lucy Aikin. 2 vols. 8vo. 1l. 4s.

The Rising Village, a Poem; by Oliver Goldsmith, a collateral descendant of the Author of "The Deserted Village." 2s. 6d.

Proceedings of the Society for educating the Poor of Newfoundland. 1s. 6d.

The Chinese Miscellany; consisting of Original Extracts from Chinese Authors, in the Native character; with their Translations and Philological Remarks; by the Rev. Robert Morrison, D. D. 10s. 6d.

Selections from Horace, being Part I. of Selections from the Latin Poets, with English Notes, for the use of schools, and for persons who may wish to renew their acquaintance with the Classics. 4s. 6d.

## Religious Intelligence.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Society has recently issued an address to the following effect:—The importance of establishing schools for the diffusion in the first place of European, and ultimately of Christian Knowledge among Native children in India, must be admitted by all who have seriously reflected on the means of propagating the Gospel in the East. Little progress can be expected in this great work, unless the mind has been prepared for the reception of Christianity by some previous instruction. To make provision for such instruction has long been an object of the Society; which has, for a considerable time had schools for that purpose, under the superintendence and direction of its agents. The success which has attended these exertions, particularly at Calcutta, has answered its warmest expectations. The schools are found to form a bond of union between the European clergy and the Natives, introducing the missionary to the people in the united character of teacher and benefactor. At the same time, he himself thus becomes speedily and accurately acquainted with the language, manners, and opinions of the population at large; while, by the communication of European knowledge, the foundation upon which the superstition of the heathen rests, is gradually undermined.

Strongly impressed with these considerations, the Society is anxious to extend and perpetuate the system; and with a view more effectually to provide the means of doing this, it has resolved to establish a separate fund for the maintenance of Native Schools in India; and has, for that purpose, voted the sum of five thousand pounds, in addition to an anonymous ben-

efaction of 1000l., and another of 200l.—Donations and annual subscriptions are respectfully solicited for the object.

### BATH AND WELLS EPISCOPAL SOCIETIES.

THE Diocesan Anniversary of the Bath and Wells Societies for Promoting Christian Knowledge,—for the Propagation of the Gospel in Foreign Parts,—and for the Education of the Poor in the Principles of the Established Church, took place in Bath last month. The company assembled at the Guildhall, whence they proceeded to the Abbey, to attend divine worship; the Bishop of the diocese and the Archdeacon being at their head. After service, the procession returned to the Town-hall; where, the Bishop having taken the chair, and prayers being offered, the Diocesan Report of the Christian Knowledge Society was read by the Diocesan Secretary. It presented a very satisfactory account of the progress of education in the diocese of Bath and Wells. It is calculated that there are at this moment not less than 22,000 children in the various National and Sunday Schools in the county of Somerset. The number of books, especially of Prayer-Books, sold during the past year, was very considerable. It was announced, that the Parent Society, at the suggestion of this Committee, had agreed to place works of a superior nature on their catalogue, on the subjects of art and science, trade and manufactures, to meet the wants and wishes of our ingenious artisans and mechanics.

After the several resolutions relating to the Christian Knowledge Society had been disposed of, the Report of the Society for Propagating the Gospel in Foreign Parts was read by the Diocesan Secretary. It



exhibited the recent proceedings of this Society in the British colonies and dependencies; but more especially in the East and West Indies, and at the Cape of Good Hope. The Report presented an increase of more than forty members in this diocese during the past year. The Archdeacon of Bath pointed out the claims of the Negro and the Hindoo; of the follower of Mahomet and the worshipper of Bramah; and concluded a very animated speech by calling on all present to lend their exertions to these useful undertakings. He was followed by R. B. Cooper, Esq. M. P., whose speech related principally to the benefits to be derived by our West-India slaves from the diffusion of Christianity among them. He said, "It was impossible to attend a meeting of such a nature without imbibing a portion of the spirit under the influence of which those societies had been originally instituted, and by which they were now conducted. He felt animated by the excellent reports he had just heard, and convinced that in supporting an association for the Propagation of the Gospel in Foreign Parts, on the sound principles of the Established Church, he was promoting the best interests and diffusing the genuine spirit of the Christian religion. When we looked to the West Indies, the appointment of Bishops to Jamaica and Barbadoes was a circumstance of the greatest public interest. They were not sent merely for the religious instruction of the colonists, the planters and their agents, but for the gradual conversion and tuition of the whole slave population. It had been found in various instances, that when the Negroes had sincerely embraced the Christian faith, either from the members of our own church, or from prudent missionaries of other persuasions, they had become comparatively quiet, orderly, and content. If the Negroes could be thus instructed and reformed; if milder and more equitable laws were introduced, and a more considerate treatment adopted; would not the condition of the Black population be wonderfully improved?"

The various motions being disposed of, the friends of these Societies met at York House to partake of the usual ordinary, the Bishop presiding. We do not wish to be fastidious, but we suggest to the friends of religious charitable institutions, whether giving them as toasts at a public dinner is the most decorous mode of entreating the blessing of God upon their exertions. The toasts, however, gave rise to some useful remarks from several

speakers. Mr. Whitehead, the Diocesan Secretary to the Society for promoting Christian knowledge, said, "In every parish in which we have active members resident, the Bible and the Common Prayer-Book must soon become the regular inmates of the dwelling of every poor parishioner. But more than all, gentlemen, the Sunday Schools of every parish must prosper, where the spirit of our Society has taken root, and actuates a few zealous individuals only. Every person, in fact, who belongs to this Association, ought to consider himself as (*ex officio*) a visitor, superintendent and occasional teacher of the Sunday School of his parish. And then, when the influence and patronage of our Association become thus generally and diffusively spread through the diocese, that active and interested aid of the higher, and more especially of the middling orders of the laity, might be obtained for the course of parochial religious instruction, for want of which it now, in many places, so much and so mischievously languishes."—On "Prosperity to the National Schools" being given, the Rev. Mr. Grinfield, the Bath District Secretary, remarked: "My excellent friends who have preceded me have directed your attention—the one to our duty of diffusing the blessings of Christianity and civilization amongst our colonies abroad, and the other to the state of the parochial schools in our country villages. It remains for me to call your notice to a less pleasing, but not less important, topic—the present state and condition of popular education in our towns and cities, as regards the instruction of the people in the principles of the Established Church. It is in vain to deny, my Lord, that however interesting it may be to contemplate the peace and retirement of a rural life, yet that all great political and civil affairs are dependent chiefly on those who reside in towns and cities. Cast your eye over our towns and cities, and you will acknowledge that the crisis has now arrived when the powerful effects of popular education are about to be developed. It remains for you, gentlemen, to discharge your duties at this important period, by doing every thing in your power to give a salutary and beneficial tendency to these mighty operations. The adversaries of our present establishments in Church and State are using all their endeavours to turn the tide of education against us. They represent the friends of the Church, and more especially the clergy, as secretly hostile to the intellectual improvement of

the working orders. Now, it should be our great and unceasing endeavour to destroy this prejudice, and to correct this misrepresentation. Let it be clearly understood, that so long as religion is made the groundwork, we shall rejoice to behold the people rising in the scale of intellectual dignity; that we fear no increase of knowledge which is accompanied with moral improvement; and that we are anxious only to be their fellow-workers and assistants in this goodly endeavour to extirpate ignorance and to illuminate their minds."

#### LANGUAGE INSTITUTION.

We have perused with great pleasure the prospectus of a Society to be called the language Institution; the object of which will be to assist in promoting the knowledge of Christianity, by making the best practicable provision for teaching, in this country, the languages of the Heathen. In furtherance of this object, every opportunity will be embraced of collecting information relative to the languages of Heathens and Mahomedans throughout the world, and to their manners, customs, and opinions; and of forming a library of such books, both printed and manuscript, as are connected with these subjects. Courses of lectures also are to be delivered, by the best teachers that can be obtained from time to time, in elucidation of the respective languages; to which lectures all persons concurring in the Society's object will be admitted, under due regulations.

The following are passages from an address issued by the promoters of this important object.

"The commission which Christ gave to his disciples, 'Go ye, and teach all nations,' extended to the whole world. In order that they might be qualified to act under this commission with promptitude and effect, all the difficulties arising from diversity of language were miraculously removed; and, by the gift of tongues, they were empowered to enter at once, in this respect, on the work of Missionaries in any country to which they might be sent. Although this supernatural qualification is not now to be obtained, yet the injunction of the Redeemer is still in force; and the knowledge of Heathen languages is still as indispensably requisite as it was in the days of the Apostles. It is the want of this knowledge which constitutes, at the present day, one of the most formidable impediments to the propagation of the Gospel.

It is the want of this knowledge, and of the facilities for acquiring it, which deters many devoted servants of Christ from entering on the engagements of a Missionary Life; while the delay and difficulty in acquiring the language of the country in which he has arrived, oppress, more than any other obstacle, the heart of a Missionary, who finds himself surrounded by affecting displays of ignorance which he cannot remove, and of wretchedness which he cannot alleviate. The anguish of heart, the eagerness of solicitude, the closeness of application to the study of the language, and the effects of a tropical climate, have, in some instances, brought to an early grave Missionaries whose estimable qualities gave the fairest promise of eminent usefulness.

"But is it necessary, is it unavoidable, that with these difficulties, in all their appalling magnitude, the Missionary should have to struggle on his arrival in a Heathen land? May not the elements of the language be acquired before he leaves his own country, and has to contend with the debilitating influence of a vertical sun? Would not the knowledge even of its rudiments enable him to pursue the study with great advantage during his long voyage, and greatly accelerate the arrival of the day, when his career of active and efficient service may commence?

"In addition to acquiring languages, such a body of information may, by degrees, be collected relative to the manners, customs, and opinions of the Heathen, in all parts of the world, as may prepare the Missionary—especially when communicated to him in lectures by living instructors, who have themselves witnessed what they describe—to enter on his work with a degree of intelligence which may both preserve him from mistakes, and greatly facilitate his progress.

"The 'Language Institution' has been formed on the principle of the co-operation of all sincere Christians. A knowledge of the languages, habits, and opinions of the Heathen, is all that will be communicated by the Institution: whatever else may relate to the due preparation of a Missionary will be entirely left to the body to which he may belong.

"It is obvious that the great object in view will be obtained, both more efficiently and at a less expense, by one Institution concentrating all its efforts to this one point, than it could be by the separate exertions of the different Societies engaged in carrying the Gospel to the Heathen."

## CITY OF LONDON INFANT SCHOOLS.

At a meeting held at the Rectory-house, Bishopsgate, the Lord Bishop of Chester, Rector of St. Botolph's, Bishopsgate, in the chair, an institution was formed for establishing Infant Schools in the city of London, for the reception of the children of the poor, from two to six years of age. The Lord Mayor and the Bishop of London are patrons, Mr. Peel vice-patron, and the Bishop of Chester president, with a highly respectable list of vice-presidents and other officers.

"The object of this institution," the conductors state, "will be, to provide for the care of the children during that portion of the day when, by the necessary avocations of the parents, they are unavoidably separated from each other; to form the children to habits of obedience, good order, and attention; and to give them such elementary instruction as may prepare them for entering with advantage into those schools where they may acquire useful knowledge, and be taught the great truths and duties of religion. Great inconvenience," it is added, "is at present experienced in the National Schools from the number of children under the age of six years pressing for admission; who, having been taught no habits of discipline or good order, greatly embarrass and impede the process of instruction in the schools. For this evil an effectual remedy will be furnished by an infant school, out of which a regular supply of well-trained children, imbued with the rudiments of knowledge, will be from time to time furnished to the National Schools. It is no unimportant recommendation," the committee add, "of such establishments, that, by promoting cleanliness and regular exercise on the part of the children, they tend greatly to secure the health of the rising generation. Those who are accustomed to visit the children of the poor best know how many cases of disease, deformity, and bodily incapacity are to be met with, arising from confinement in crowded rooms with an impure atmosphere, from other dangerous exposures, and particularly from those distressing accidents by fire which are of such frequent occurrence."

It is with the greatest pleasure we observe the extension of these highly useful establishments in various parts of the kingdom; and we strongly urge our readers to consider the practicability of forming them in their respective neighbourhoods.

## GENERAL KNOWLEDGE SOCIETY.

A provisional committee has been formed for establishing a Society to be designated the "Society for promoting General Knowledge;" the object of which shall be the publication of approved works in the various branches of useful knowledge, especial regard being had to their religious and moral tendency. The price is to be so low as to bring them within the reach of the public in general. There is reason to believe that a similar Institution will be formed at Paris. The works to be published by this Society will include religious and moral, historical, scientific, and miscellaneous. Every thing exclusive, whether in religion or politics, it is stated, will be carefully shunned. Cheap reprints of standard and unexceptionable works will form a prominent part of the Society's labours. In some cases, however, new treatises will be required.

It is intended that extensive and varied knowledge shall be made subservient to the interests of religion and virtue, and a powerful counteraction thus afforded to the pernicious publications at present in fearfully wide circulation. The books of the Society, it is added, will be peculiarly adapted, both in matter and price, to mechanics' institutes, and, it is hoped, will turn to good account the appetite for reading so widely diffused and so rapidly increasing.

## SOCIETY FOR PROMOTING EDUCATION AND INDUSTRY IN CANADA.

At the meeting at which this Society was formed, Lord Bexley gave the following details respecting the peculiar circumstances of Canada.

"The territory," he remarked, "is of immense extent, and the population thinly scattered over it. It is a country as yet little known or explored, and far from the means of instruction and civilization. The inhabitants consist, 1st, of the European settlers; 2d, The natives of Canada descended from the first settlers; and, 3d, The native Indians.

"The first class have taken with them, from this country, their various religious creeds; and there are Episcopalians, Catholics, and Dissenters of all classes. Any schools, therefore, for their benefit, must be founded on general principles, independently of particular creeds or forms of church discipline. We must allow the



respective clergy to lead their flocks in that which they think to be the right way. The venerable Society for propagating the Gospel in Foreign Parts, and the British and Foreign School Society in London, are certainly doing much good; but there is still room and necessity for more.

"The second class, being descendants of original settlers, often placed in situations which afford no opportunities of public worship, have, in too many instances, almost forgotten their religion, or have been brought up without any, and are sunk into gross ignorance and vice. This is especially true with those in the back settlements.

"As to the third class, or native Indians, we owe them a debt, which we ought now to pay. We have driven them gradually out of their own possessions, and reduced their numbers by compelling them to inhabit woods and swamps; several of the tribes are utterly extinct, and others hastening fast to decay. The intercourse we have hitherto carried on with them, has been of a degrading and demoralizing character; we initiated them in the use of fire-arms and of spirituous liquors—at once giving them weapons of mischief, and stimulating their worst passions to the use of them. We must now endeavour to civilize these rude tribes, and, instead of huntsmen or warriors, convert them into industrious and peaceful members of society, making them happier in this life, and fitting them for a better hereafter. Our schools, however, must be something more than seminaries of morality or religion. In the savage state, each man is dependent on his individual exertions; he must know how to handle the axe, and build himself a house. Industry, therefore, must be combined with mental cultivation; and the best mode of inculcating such habits will be found in the principles of the Bible, which must form the basis of any system of instruction, carrying to all men the comforts of time, and the cheering hopes of eternity."

We are requested to state, that, in addition to pecuniary aid, suitable books and tracts will be thankfully received by the Society.

#### LETTER FROM A NEGRO MISSIONARY IN AFRICA.

An American Negro Missionary, of the name of Carey, who is settled among his brethren in the colony belonging to the "Colonization Society" on the western coast of Africa, in a recent letter to his

friends, dated from Liberia, gives the following account of a native African in the vicinity of the colony who has recently been converted to Christianity. The writer himself was a slave till he was thirty years of age, and he never enjoyed the advantages of a common school education; circumstances which his friends justly consider a sufficient apology for any inaccuracies in the style of his letter. The extract shews how beneficial to their countrymen may be the ministrations of Christianized Negroes, even of humble attainments, as well as the advantages which are resulting to the natives of Africa from their intercourse with Sierra Leone.

"The 13th of March," says the writer, "being the Lord's-day, was blessed to us as a day of good news from a far country," (a vessel having arrived with sixty colonists from America.) "Early in the morning the church met to hear the relation of a poor heathen, who was led to believe that God for Christ's sake had pardoned his sins. His name is John: he came all the way from Grand Cape Mount, about 80 miles, down to Cape Mesurado, to be baptized, having heard that here was a people who believed in Christ and practised baptism. The following is his own relation, without being asked any questions:—'When me bin Sa'longe (Sierra Leone) me see all man go to church house—me go too—me be very bad man too—Suppose a man can cus (curse) me, me can cus im too—suppose a man can fight me, me can fight im too. Well, me go to church house—the man speak, and one word catch my heart (at the same time laying his hand on his breast)—I go to my home—my heart be very heavy, and trouble me too—night time come—me fear me can't go to my bed for sleep, my heart trouble me so—something tell me go pray to God—me fall down to pray—no—my heart be too bad—I can't pray—I think so, I go die now—suppose I die, I go to hell—me be very bad man—pass all turrer (other) man—God be angry with me—soon I die—Suppose man cus me this time, me can't cus im no more—suppose man fight me, me can't fight im no more—all the time my heart trouble me—all day, all night me can't sleep—by and by my heart grow too big, and heavy—Think, to-night me die—my heart so big—me fall down this time—now me can pray—me say, Lord, have mercy. Then light come into my heart—make me glad, make me light, make me love the Son of God, make me love every body.'

"This is his own relation, without being asked any questions. He appeared to be strong in the faith of the Son of God. While at Sierra Leone, about three years ago, he got the knowledge of his letters: after about three months' advantage of schooling, his relations called him from Sierra Leone to Grand Cape Mount, where he now lives. He however took along with him a spelling-book, and he continued praying and trying to spell. Providentially, while one of the men belonging to our settlement was on a trip up there in a boat, the boat got lost, and the man himself was carried ashore by the waves, and fell into the hands of this native man, John, who treated him with a great deal of hospitality; and all he charged, or asked him for, was

a Testament, which the man fortunately had, and gave him. Since that time, which was about a year ago, he has learnt to read the Bible, without any teacher (to explain it) except the Spirit of God; and he has read and meditated on the different subjects of religion, until he found it was his duty to be baptised; when he came down to our place for that purpose, and gave the relation which I have given you above. Accordingly on the first Lord's-day, after preaching in the morning, I baptized the native man John; and, after preaching in the afternoon, we had the honour to break bread, in the house of God, with our newly arrived brethren from America, and our newly baptized brother. I need not tell you it was a day of joy and gladness."

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## View of Public Affairs.

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### FOREIGN.

**GREECE.**—A variety of unauthenticated and contradictory reports have been current during the month, respecting the war in the Morea. It appears but too clear, that Ibrahim Pasha, with his invading army, has been making an alarming progress into the interior of the country, laying every thing waste before him with fire and sword. It is, indeed, reported that the Greeks have permitted his incursion, with a view to entrap and separate his army in their difficult and dangerous passes, and to harass them with a straggling warfare: to which it is added, that the invaders have already received a severe check, at a place called "The Mills," and are retreating towards the coast; but this intelligence wants confirmation. It is understood that Lord Cochrane is about to sail for Greece, with several steam-vessels and small vessels of war, to assist the Greeks by dismantling the Turkish fortresses, laying the inhabitants of the coast under contribution, cutting off the supplies which the government are accustomed to depend upon from their maritime cities, and interrupting all commercial and military communications. It is thought that his Lordship's spirit of enterprise, and his long experience in a somewhat similar warfare in South America, may considerably assist the Greek arms.—We deeply lament, for the sake of our common humanity, the predatory nature of this afflictive struggle; but the guilt of its mischiefs lies with the oppressor, much more

than with the oppressed. It is one consolation, however, that in proportion to the timely wisdom and vigour displayed by the Greeks and their friends, will probably be the brevity of this protracted contest.

**MEXICO.**—The treaty between this country and Mexico has been duly ratified by the Mexican Congress. The ultra-Catholic party seem to have been somewhat averse to it, as favouring religious toleration; but happily, the grasp of Popish despotism is rapidly relaxing throughout the newly emancipated colonies. The stipulations of the treaty are much the same with those concluded with Columbia, the United Provinces of La Plata, &c. Among the articles we notice the following:—British subjects are protected from persecution or molestation on account of their religion, provided they respect the laws and religion of Mexico. The Mexicans pledge themselves to co-operate with Great Britain for the total abolition of the Slave Trade, and to prevent their own subjects being guilty of assisting in it. It is most equitably and humanely provided, that, in case of war, six months are to be allowed to merchants on the coast, and twelve to those in the interior, to withdraw their property and settle their affairs; that those who are settled may remain, subject to the laws; and that debts due by individuals, and property in the public funds, shall not be detained.

**HAYTI.**—The French government has, at length, in consideration of the sum of 150 millions of Francs, as an indemnity to the ancient proprietors of lands in the French portion of St. Domingo, consented to acknowledge the independence of that country. Independent they have been, in point of fact, for a quarter of a century; we might say, from the time of the French Revolution; and there was no reason to fear that either by arms or artifice they could be made to return to their servile condition: so that France may be considered as having received a most handsome and gratuitous boon for her acknowledgment, independently of the commercial advantages she will derive from the recognition, especially as the impolitic tardiness of our own government has prevented our securing the commercial advantages, and perhaps preferences, which might have been our own, but which will now no longer be within our reach. The recognition by France has, however, without doubt, been forwarded by the conduct of the British cabinet in respect to the South and Central American governments, and the general feeling in this country, that, after these precedents, our acknowledgment of the independence of Hayti could not be long delayed. Still the French acknowledgment is important, in many ways: it is a most serious innovation on the long-cherished principle of colonial servitude, and affords a precedent for corresponding acknowledgments by Spain and Portugal; and it may thus, we trust, eventually stop up the avenues to much litigation. As respects the republic of Hayti, the measure will unfetter the shackled energies of that long-persecuted country, and give to her agriculture and commerce the extension and activity which security alone can give, and the want of which has caused the enemies of freedom to turn round upon her with reproaches, for not having accomplished what in her circumstances was perfectly unattainable. The influence of the now acknowledged independence of Hayti upon her moral and religious condition, will also, we hope, be beneficial; and we recommend to the consideration of our various religious charitable institutions, whether, under prudent regulations, they may not usefully employ a portion of their energies in this important field; especially now that the acknowledgment of Haytian independence, we may hope, will break down some of those jealousies and difficulties which have hitherto so seriously obstructed their progress.—Upon the West Indies in general, the acknowledgment must also be fraught

with important consequences. It certainly holds out to the proprietors of the soil a pressing lesson to shape their way as speedily as possible to a safe and amicable extinction of Slavery, before the extremity arrives (as arrive it may, under various probable contingencies, especially in the event of another war,) when the question may be, whether the mother country shall be forced either to abandon the planters to their fate, or to imitate the conduct of France, in waging in defence of them a long, bloody, unpopular, and most ruinously expensive contest, to end only in degradation and defeat.

As we have alluded thus far to the subject, we shall subjoin a few particulars respecting what is stated to be the present condition of the country.

The island of St. Domingo, it is well known, is of great value, both in an agricultural and commercial view. It is generally mountainous, but has many extensive plains and beautiful valleys. Its climate, considering the latitude, is salubrious and delightful, being tempered by the mountain breezes and trade winds. The immense wealth which it poured into France, while in a state of colonial dependence, proves its fertility and great resources. The government is professedly framed on the model of the United States of America; the legislative and executive powers being vested in a President, Senate, and Chamber of Deputies. The deputies consist of two from the principal city of each department (Port-au-Prince sends three) and one from each district; and they are elected quinquennially by the people, all males of twenty-one years of age having a vote. The duties and privileges of all classes are defined by the constitution; the Code of Napoleon is in substance the law of the land. Having hitherto been unacknowledged, and being obliged to keep on foot a large force, both for achieving and maintaining their independence; and having only their own arms to rely upon, for exemption from slavery or extermination; the government has hitherto assumed chiefly a military aspect; but a standing army being now less necessary, we may hope to view it under a more peaceful appearance; especially as its constitution is opposed to a military government, and is founded on the modern system of checks and balances, and is not ill calculated to secure public and private liberty and prosperity. Since the union of the whole island under the present administration, great improvements are stated to have taken place; and for more than two years there has been the most perfect internal tranquillity. The Presi-



dent is popular ; and the government appeared to be quite stable, even before the recent recognition of its independence. Indeed, all disinterested persons who have visited and examined the island, have stated that its fastnesses and mountains, the good discipline of its army, the spirit and liberty which animates the people, and the confidence of the public in a government which, by a pure administration of justice, secures liberty and property, and guarantees to every human being who touches on its shores the rights of freedom, without distinction of clime or colour, rendered invasion an utterly hopeless project. The legislature appear to be acting upon principles of sound policy : they have recently equalized the duties on imports, lessened those on exports, and banished some remains of the feudal system in matters of property. The police is excellent ; so that public crimes and outrages are far more rare than might have been expected, considering that most of the elder and middle-aged population, and the parents of the younger, were born slaves and must therefore have been but ill qualified for all the duties and dignities of freemen. The moral and intellectual taint hence derived, is, however, still painfully visible, and years must elapse before many of the habits and vices engendered by slavery will have wholly disappeared. This serious disadvantage the Haytians inherit (and inherit, be it remembered, from European hands) in common with the lately enfranchised vast regions of South and Central America : but they are taking the best means to check its perpetuation, by encouraging education, and, according to the best ideas which their late masters saw fit to give them, religion. To promote the former, the government has established both colleges and schools of mutual instruction ; in both which classes of institutions the public defray a great part of the expense. These excitements were absolutely necessary ; for every person who has witnessed the general indifference of uneducated persons, even in our own country, for the education of their children, will easily infer that great difficulties must exist in instilling such a desire into the population of an island where thirty-three years ago, almost all were slaves, and, as such, prevented, by a cruel policy, from being made acquainted with the simplest elements of mental cultivation. These remarks apply only, or chiefly, to those who were slaves before the revolution. Among those who have always enjoyed freedom, there are many who are distinguished for intelligence and liberality of sentiment.

Not a few were educated in France ; and many of the children of both sexes are still sent to that country for instruction. There are several printing presses on the island, from which issue a few newspapers and one monthly publication.—With regard to the second point, Religion ; when it is recollected who were the late masters of the island, and in what manner West-Indian colonies were peopled, it will not be wondered at that the Haytian population are not either very intelligent or very consistent Christians. The majority of them were African pagans, torn from their homes ; who acquired little of Christianity but the name, and not perhaps always even that, by their residence in a professedly Christian and Catholic colony. The present race have renounced their pagan for popish superstitions, or for a total disregard of all religious observances. A *Protestant Sunday* is unknown ; for, though the public offices, and generally the wholesale stores, are shut, yet the Sunday market still exists, and comparatively little attention is devoted to religious duties. The Catholic holidays are retained ; and the churches are open, and mass performed, on occasion of their recurrence ; but they have the effect there, as every where else, of creating habits of idleness and vicious indulgence, rather than of strengthening religious sanctions. Many of the better-educated classes, we fear, have imbibed the infidelity of the French school. There is, however, on every hand, a visible and rapid improvement. The manners of the people are much less coarse than might have been expected, and even partake, it is said, of great civility, having been modelled on the proverbially polished deportment of French society. Marriage, that almost unknown institution among West-India slaves, is beginning to be duly honoured among the poorest classes ; and we trust, that, by the blessing of God, many years will not elapse before moral and spiritual improvements will have ensued, equal to those which have ameliorated their civil condition ; and that, being now blessed with temporal freedom and security, they will become increasingly partakers of the glorious liberty of the sons of God.

#### DOMESTIC.

There is no article of Domestic Intelligence that appears to demand our notice. Profound tranquillity and public prosperity are at present our happy lot as a nation, and continue to demand from us the most fervent gratitude to God for his mercies. The public journals, during the month, are chiefly filled with the details

of judicial proceedings throughout the country; and though, from the scenes of atrocity exhibited in some of these, and of gross and disgusting immorality in others, and the baneful avidity with which they are published and read, some persons are inclined to think we are retrograding in the scale of public morals and religion, we confess for ourselves we entertain no such apprehension. Our journals keep no secrets; and increased publicity has in some measure the effect of presenting an appearance of increase in crime, which we do not believe has in fact taken place. On the other hand, the augmenting anxiety of all classes for mental, and very widely for moral and religious, improvement, is a most hopeful symptom. We might allude also to the charitable institutions arising on every side, to which almost every number of our work reports some accessions. We might also notice many other indications; but we trust it is not necessary. The state of the working-classes, in particular, we view as fraught with hope and interest: this very month several new mechanics' insti-

tutions and popular book-clubs have been formed; and many circumstances tend to shew that very considerable changes are taking place in the moral and intellectual habits of these large and important bodies of our fellow-countrymen. We will not say that we have no shadow of apprehension mixed with our hopes, as we view the present train of affairs; but the latter, in our minds, notwithstanding the dark auguries of some of our most respectable countrymen, greatly predominate; and the former will wholly vanish, if we can but see all our clergy and religious laity rising to the full level of their high duty under existing circumstances. With regard to recent combinations of workmen, and some other symptoms which many view in a very gloomy light, we see nothing in them but the natural consequences of former unjust and impolitic laws and injurious habits which will cease with the circumstances which gave them birth, and, by the blessing of God, give place to a settled peace, order, and prosperity, which even this happy country has never yet known.

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### Answers to Correspondents.

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THEOGNIS; C.; R. H.; a CONSTANT READER; E. R.; and J. H.; are under consideration.

We have received communications from several correspondents, *pro* and *contra*, relative to our Review of Admiral Sir C. Penrose's Remarks on the State of the Navy; but we do not think it necessary to go further, at present, into the subject; especially as the author himself considers "that we have brought the points in discussion very fairly before our readers," and, as he is pleased to add, "in a manner very flattering to himself."

We refer T. B. to a paper in our present Number.

We are much obliged to a correspondent at Lisbon for calling our attention to a statement, in our review of Mr. Cooper's Crisis, that English Protestant churches have been permitted to be opened in the Portuguese dominions; and that, even in Lisbon itself, Portuguese churches had been appropriated by the Government for the purpose of Protestant worship. Upon further inquiry we find the fact to be, that in Lisbon we have never had a Catholic church assigned us; but we have been allowed to build a place of worship for ourselves. In Madeira we had, for several years, the Jesuit church of that island for our use; we have since built a place of our own. That we are not allowed to have steeples and bells, is only an application of the same rule which we apply to the Dissenters in this country. We believe that our correspondent is but too correct in asserting that there exists much bigotry and intolerance among the Portuguese, and especially among their priests; and most sincerely shall we rejoice in every well-planned effort to diffuse the bright rays of Scriptural light over the moral and religious gloom.

We have very frequently and urgently called the attention of our readers to the melancholy fact of the tolerated Burning of Widows in India, as SCOTO-BRITANNICUS will find, by referring to our volumes. We agree with him that a more decisive expression of public opinion on the subject might have a very beneficial effect.

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### ERRATUM.

Page 443, col. 2, line 31: for *indifference* read *interference*.